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ASSYRIAN DICTIONARY;

INTENDED TO FURTHER THE

STUDY OF THE CUNEIFORM INSCRIPTIONS OF ASSYRIA AND BABYLONIA.

BY EDWIN NORRIS, HON. PH.D. BONN,

HONORARY SECRETARY OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, &c., &c., &c.

PART II.

Verborum quorundam veritas non nisi ex plurium conjecturis inter se comparatis elici solet.
C. MICHAELER.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON,
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

MDCCCLXX.

LONDON:

HARRISON AND SONS, PRINTERS IN ORDINARY TO HER MAJESTY,

ST. MARTIN'S LANE.

A Second Part of my task is done, and I have little to add to what was said on the appearance of the first. I have the same excuses to make for errors and incompleteness, and I find myself not much improved in the knowledge of the language, except, perhaps, in some conjunctional particles and in the structure of the sentences generally. The accumulation of subjects of comparison has made me still more conscious of occasional vacillation, and of having often rendered the same passages differently in different places. Now and then I have rejected a version in favour of another reading, which new evidence has subsequently led me to abandon. All this, however, I anticipated before I began to print, and I can safely say that knowingly I have never essentially altered my view of a passage once printed without acknowledging it on the first opportunity; though, of course, in such a long continued work a good deal must escape the most retentive memory. I may expect at best, and am ready to receive, an application of Martial's well-known line "sunt bona, sunt quædam mediocria, sunt mala plura," but I hope the *mala* may not prove to be predominant. For the many words in regard to which I have confessed total ignorance, or what may be worse, have made a bold guess without authority, I have little excuse to offer; I will only submit that most of these words are more numerous in the dictionary than in the language, being usually such as occur only once; even in Hebrew, which has been studied so long and so earnestly, agreement among translators in such cases is extremely rare; Castell notices one such case with the observation "sic Interpretes nostri omnes; quod in *ἅπαξ λεγομέναις* rarissimum." (See Col. 1831.)

Some friends have suggested that I have often quoted a larger number of examples in illustration of a word than was necessary to

prove its value; but I have not thought these numerous quotations superfluous. In the scarcity of books they will afford exercise to learners, they generally exhibit varying syntax and orthography, and they sometimes contain difficulties which I could not fully explain. My aim has been to furnish enquirers with means of judging for themselves rather than to pronounce sentence myself ex cathedra, and to supply materials for a future Dictionary worthy of the name. I have preferred a mistake on the side of exuberance to the fault of meagreness, and had it not been for the fear of making too large a book I should frequently have added to my quotations and made them a good deal longer.

I have continued to use the names of gods and kings as they were read when I began my compilation; I write, therefore, Pul and Sardanapalus, and Shamas-Phul and Nuha, and Yav and others; and even Divanubar, though for this last name I have often dropped into Shalmaneser. Translators still differ considerably in all this doubtful nomenclature; in some cases half a dozen names have been successively brought forward and rejected; and lastly, it would have taken much time and trouble to make the proper changes, and would have been very liable to error, particularly in making references to the Inscriptions, where errors are especially annoying. In defence of the continued employment of these proper names I add here a quotation from a letter of Sir Henry Rawlinson, printed in the Athenæum of May 18, 1867, page 661: "I may here repeat the warning that I "have often before given to those interested in Assyrian research, "that the reading of proper names, which are rarely or never pho- "netically expressed, is the most difficult branch of the entire subject, "and must always be received with caution, unless verified by a cor- "responding orthography in Hebrew, Greek, or Persian authorities."

E. N.

Brompton, *November*, 1869.

Addition to the Notes headed "Transliteration" in the Introduction to the First Part of the Dictionary.

Many of the characters pronounced with final *m*, as *tam*, *lam* *lim*, *num*, are arranged alphabetically as if the *m* were not present, and transliterated *tā*, *lā*, *lī*, and *nū*; but where the *m* is radical it is considered a letter, as in *ṣalam*, an "image." Most of these letters might be used as *u*-syllables, especially when finals in the syllabaries; as *tamtu*, "the sea," 5 II. 4 *b*; *gablu*, "battle," Syl. 87; *irṣitu*, "earth," Syl. 182.

The small letters occasionally accompanying the capitals which guide the eye in looking for words in the Dictionary, imply inherent unwritten vowels; thus BaL, BiL, BuL, BLa, all representing words which would regularly be headed BL only, as *bal*, *bil*, *bul*, *bila*, serve to subdivide the number of such words, and lead at once to the page containing the one wanted; *ka*, would be headed Ka, *kua*, KA. In a very few cases a cuneiform character is added at the top of the page, when such character commences a large number of groups; for example, BT represents groups which have for their initial; they precede all other words beginning with BT.

I did not know the distinction between and until I was preparing for press page 426, where I have inserted a note to this effect. In all preceding pages I had written .

Additional Abbreviations used in referring to Inscriptions.

Cyp.	Inscription of Sargon, found at Citium, in Cyprus, now in the Berlin Museum. Unpublished.
2 Esar.. ..	Broken Cylinder of Esar Haddon, in the British Museum, L.I. 54-58.
Hamm. ..	Inscription of Hammurabi, published with a translation by M. Joachim Ménant, Paris, 1863.
New Syl. ..	Fragments of Syllabaries found since the publication of Part I. Unpublished.
Synchr. ..	Synchronous History, printed in R.I., Vol. 2, Sh. 65.

Corrections of the Table of Characters.

The Table of Characters at the head of the Dictionary was prepared in haste; it was confessedly incomplete, and the necessity of corrections was anticipated. The following long list of alterations and additions, divided and numbered in accordance with the plan in the First Part, will doubtless be an improvement, but I cannot flatter myself that it will not require further amendment. It is the besetting defect of all syllabaries that they are continually receiving additions; the very moderate Japanese syllabary, the universally employed Hirokana, which nominally should consist of

48 characters, has grown to something between eight and nine hundred; and types had to be cut to that amount by the Austrian Government, some twenty-four years ago, when it was desirous of printing Japanese books; all these characters were inserted in the great Sprachenhalle, published at Vienna in 1847. But the Assyrian additions were made on a much more reasonable scale. Sargon, in several of his inscriptions, mixed up irregularly a few of the so-called hieratic forms with the ordinary characters, and these are inserted here [marked Sarg.] with the others; a student acquainted with the usual forms only could hardly get on without knowing them. I do not think Sargon's example was followed by succeeding monarchs. In addition to the former subdivisions, the verbal monograms employed in the work will be inserted at the end of the table. In all cases I have endeavoured to supply some evidence of the value attributed to the characters.

ORDINARY ALPHABET.

17 , *add* gub *to the values.* See , var.   , Sard. ii. 43, p. 316.

36 , *add* Sarg. .

41 , *add* Sarg. .

44 , *add* tus. See Sard. ii. 101, 102, p. 511.

53 . I think this Babylonian form is read *nin*, not *ul*.

54 , *add* Sarg. .

57 , *add* Sarg. and .

70 equated to . New Syl.

79 , *add* mir. See Syl. 270, p. 576.

I think is merely another form of .

82 , *add* Sarg. .

83 , *add* Sarg. and .

92 , *add* Sarg. .

94 , *add* .

98 , as, dil, ru.

Ina, Assur, Adon, are values of as an Ideogram. See , Esar Haddon [*Assur-aḫ-adon*], R.I., Sh. 48, Nos. 3, 5, 6.

105 , tā, tu. is "animal," No. 48 in Ideograms; see note in p. 426.

COMPOUND SYLLABLES.

5 , *add values* ḫaz, sil. See Syl. 301.

6*a* sik. See p. 365, and Syl. 396.

12 , *add* rub. Var. Sard. i. 24, confounded with , No. 13 in Ideograms.

15 , , . Bab. .

16 , *add* Sarg. .

24 , *add* kat.

30 . I have sometimes arranged this under DB.

34 , lib(?). See Assur b.p. iv. 57. var. , libit.

The following received from Mr. G. Smith: v. on a slab, and loosely translated by the Assyrian verb , *ilbut*, on a bilingual tablet.

38 , zig.

and of No. 60 are probably identical. I believe that these, as well as the various forms , , , and even and , are occasionally confounded; but generally forms with are pronounced *zig*, and those with *kab*. See pp. 162, 315, 375.

41*a* , mas. See p. 574.

45 , , , dir.

48*a* , uz. See Syl. 283, p. 305.

50 *For* *read* .

55, 56 is not unfrequently put for ; never, I think, the reverse.

57 , rather "sam" than "san." See var. Tig. i. 45.

57*a* , uz. See Syl. 334 and 43 II. 39*b*. See also p. 610.

60 . See No. 38 above.

64 , *add* Sarg. . See Botta 145, 11 = 23.

64*a* , , dar. Syl. 575.

65 , *add* da. See Sard. i. 25, p. 268; and   , Kaldai, in Sen. T. iii. 45 (33 is an error); v. 8, 41, p. 249. Cf. , Bil-ludari, in Canon No. 1, col. iv. l. 39, with , in Canon No, 2, col. v. l. 19.

70 *For* *read* .

80 , *add* Sarg. .

80*a* or , ras.

85 , . See p. 162.

88 , *add* nir. See Syl. 387 and 36 II. 51*c*. Var. , Assur b.p. vi. 106.
 lab, *lul*, and , a form of *tur*, are sometimes confounded.

88*a* lul. See Tig. iii. 48.

89 *used for* sin *as well as* sun; see p. 689.

89*a* , , , saḫ, tir. Forms of No. 103.

93 , *add* , .

94*a* mis. See Syl. 139 and p. 504.

95*a* guk. See Syl. 799, *&c.*, and pp. 168, 334, and xiii.

101 , *for* zir *read* uz. See note at foot of p. 302.

103 , *add* , , Bab. , saḫ, tir. See 89*a*.

105*a* din. See No. 132.

I was not aware until very recently of the entire equivalence of the Babylonian and Persian and with the Assyrian , which reads phonetically *din*, and as an ideograph signifies "life." (See Syl. 152 and p. 97, l. 4, 9 from bottom.) The sound *din* or *tin* is proved by the word , *istin*, "one," which occurs repeated in No. 15, D, 4, 5, and No. 13. E, 4, and also by , *iddinnu*, "he gave," or "he created," in every Achæmenian Inscription. So lately as p. 669, l. 8 from bottom, I printed , "land," instead of , "life," in a passage from a document of Nabonidus; while a line from another cylinder of the same king, containing the same words, having "life" written phonetically *balaṭu*, was printed just four lines higher. I cannot account for my blindness. One of the forms of the name of Babylon, , is written on the Behistun rock with the first character and indiscriminately, though printed throughout . See Beh. lines 5, 31, 33, 85, &c.*

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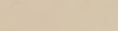
* The six concluding lines of the note on Babylon, printed in p. 70, are full of blunders, owing to my ignorance of the value of ; I would cancel them, and write the following instead:—

"At a later period Babylon was denoted by the symbols   or , as seen on the paper cast of the Behistun rock inscription, taken by Sir H. Rawlinson, though all printed . See lines 5, 31, 32, 85, &c. It would seem, however, that or was not an essential part of the name, for we have it made by in lines 87 and 89; and , read probably *Babilai*, denotes "a Babylonian man" in l. 91; the city or the country is made by the same group without in E.I.H. iv. 70; viii. 44, &c. Once only [15 BM 27] I find the name in the form , with instead of ; and singularly enough it is written in the same line with both these characters, .

106*a* nirari, narara, *or* anir.

This character has been pronounced variously, but some recently found variants of the Canon, which I have not seen, shew that one reading was *nirari*; it occurs only in some proper names. King  or , whose name I write Pul and Dr. Oppert Houlihhous [Belochus], has been recently called Bil-Anir by Sir Henry Rawlinson; see Athenæum, May 18, 1867, p. 661.

111 , *add* kin.

111*a* rus, ḫus. See 6 II. 30, 31*b*.

116 , , . See Sen. B. iv. 38, and 42 BM 46.

124 , , , dun, sal.

These forms should be carefully distinguished from those in 89*a* and 103, but they are, nevertheless, sometimes confounded.

125*a* zur. ZR.

126 , , *add* zir. See var. in Sard. ii. 18.

127*a* , , marz. See 17 II. 45, 50*a*.

129 *For* *read* .

137 , , muḫ. See p. 485.

137*a* , , tum. Syl. 258, in p. 71.

137*b* kir. See Sard. ii. 105.

IDEOGRAMS.

4*a* , *sharp*. See zikip, p. 341.

5 , , , *city*.

5*a* , , *ranks* (*of army*), Syl. 398; see p. 188.

8*a* , *greatness, exploits*(*?*).

He heard the renown of my exploits.—Assnr b.p. iv. 76.

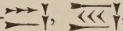
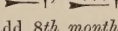
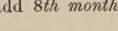
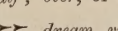
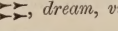
11 , , , *month*.

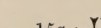
12 , add 8*th month*. See p. 50.

12*a* , *a half*; *over*, or *cover*. See p. 116. See also Hebrew עלה.

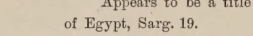
14*a* , *dream, vision*.

14*b* puli; *cattle*. See pp. 221, 358.

On the Great Altar, 44 BM 22, we have  , the last letter having a var.  , meant for  . The phonetically written , *bul*, is printed in page 91, and a variant  , *buli*, should have been printed with the passage communicated by Sir H. Rawlinson, in p. 221;  , *búli*, Monol. 62, occurs in p. 520.

15*a*  , *left hand.* See pp. 509–10, 516.

32*a* , *a cubit.* See p. 280.

Appears to be a title in  , *u Muṣri*, the ruler(?) of Egypt, Sarg. 19.

36*a* menutu; *number.* See Syl. 371 and Sard. i. 88; p. 217.

39 pulug; *select.* See p. 312, and Additions, p. xii.

42 , add *health of body*(?). See Neb. Yun. 92; Esar vi. 42.

43*a* , *new.* See p. 656.

We find not unfrequently used in this sense; see Bavian 13; but we may say generally that when two forms are used with like value, the more complete form is correct, the shorter being merely used as an abbreviation. See and , *bi*; and , *dup*; and , *bit*, &c.

48 , , *beast of burden.*

See my note in p. 426, which is incorrect as regards the Michaux stones, where we have, not as in Babylonian and Persian, but , *panir*; the *nir* is engraved in a complex hieratic character.

50 *For* *read* .

54 *or* . I think is incorrect. See p. 375, and the note to No. 38 of Compound Syllables.

55 , . See p. 349.

May also denote "tabernacles of the gods;" see p. 387.

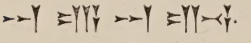
56 . See p. 688.

56*a* , probably *wool.* See pp. 122 and 553.

62 *For* *read* .

64*a* gusur; *large timber for beams.* See p. 200.

64*b* remu; *pardon.*

Occurs as a variant reading of  on an unpublished fragment of Assurbanipal.

64*c* , *a month.* See No. 11.

65 , *shade.* See p. 348. Var. in St. 13.

69 [*not*], *image, statue.*

I have no doubt the above is correct; a bit of syllabary recently found gives the value , Hebrew צלם. I believe this value has been for some time adopted, though I was myself ignorant of it.

69*a* , *right* [*dexter*]. See p. 509–10.

74 , add *wall*. See p. 233.

76 , add *a weight*. Cyp. ii. 6. Dr. Hincks in Journ. R.A.S., Vol. 16, p. 218.

76*a* bilat; *lady*. See p. 86.

78 istin; *one*. See p. 374.

78*a* , *determinative of carnivorous animals*. See , p. 511.

83*a* , *a weapon*. See p. 630.

91*a* , *remote, far*. Sen. Gr. 48. 38 BM 13.

91*b* , , , *life*. See the note on No. 105 in Compound Syllables.

93*a* , *a weight*, about 250 grains. See p. 212.

97 , add *multitude*. See p. 395.

101*a* ḫum.

See Ḫumbanigas in p. 429, and read for in l. 10.

102*a* , , eli; *upon*. See p. 485.

105*a* , , *the 7th month*, see p. 50; *a mound, heap;* Tig. ii. 78; v. 4, 98, 100.

Frequently forms part of the name of a city or province; see , Tel-Asurri, Esar ii. 23.

105*b* damiq, dumuq, &c.; *fortunate, propitious;* 35 II. 71*d*. See p. 241.

105*c* , *the same, ditto*. See 8 II. 40–70*b*.

In rare cases put instead of "and." See Monol. 53, 61; p. 281.

105*d* , *life*. See No. 91*b*.

114 , *beast of burden*. See No. 48.

115 , , , *Babylon*. See note to No. 105*a* in Compound Syllables.

SOME VERBAL MONOGRAMS.

1 naqa; *to sacrifice*. Cf. Monol. 10*b*, and Sard. iii. 135.

See pp. 99, 694.

„ palkat; *to pass by, neglect*. See pp. 90, 93.

2 nahaṣ; *to cut off*. v. , *I cut off*. Sard. ii. 71.

3 gab; *to say*. Cf. 17 BM 6, and

igabbu-su, *they call it*. Tig. jun. 10.

4 erib; *to pass*. v. , *I passed*. Sard. ii. 61.

5 halak; *to go.* alaku; p. 207. illikuni. Sard. i. 100; p. 248.

6 tur; *to restore, return; cause to be.* v. , *I reduced.* Sard. ii. 60. v. , *I returned.* Sard. ii. 75.

7 bana, epis; *to build.* abni; *I built.* Sard. ii. 133; p. 108.
 var. epus; *I made.* Tig. vi. 86; p. 109.

8 qara; *to call upon.* v. , *I invoked.* 42 BM 49 = Sen. B. iv. 41.

9 saṭar; *to write.* v. , *I wrote.* Sard. i. 99; p. 703.

10 nadan; *to give.* See 12 II. 26–28*a*; 1 Mich. i. 17; p. 325.

11 dabak; *to leave.* v. , *I left behind.* Sard. ii. 42.

12 raba; *to increase.* Sen. T. ii. 26, irba, i. 1; in the name of Sennacherib.

13 ẓabat; *to take.* v. , *I took them.* 2 Beltis 5.

14 ẓabat; *to seize, take.* v. , *they took.* Sard. i. 67.
v. , *I seized.* Sard. ii. 108.
„ etiq; *to pass.* v. , *I passed.* Sard. i. 46.

15 sakan; *to settle, &c.* v. , *I placed.* Sard. ii. 7.

16 is; *to have.* Cf. Sard. i. 13, and , lá isú, *they had not;* ii. 127; p. 217.

17 kasad; *to approach, capture.* v. aktasad, Sard. ii. 32; aksud, *I captured,* Obel. 26.

18 , *to favour, protect.* See p. 274.

19 aẓa, ela; *to go out* or *up.* See pp. 222, 223.

20 kabad; *to honour.* v. , *I am honoured.* Sard. i. 32; p. 529.

21 , , sarap; *to burn.* v. , *I burned.* Sard. ii. 45.

22 rabaẓ; *to lie down.* v. , *they shall lie down.* See p. 221.

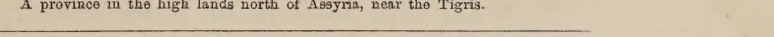
ZMB , Zamba.—Sard. iii. 102.

A province in the high lands north of Assyria, near the Tigris.

¶ , Izmi-Bel.—Sen. T. iii. 25.

A king of Gaza, to whom Sennacherib gave several towns which he had taken from Hezekiah, king of Judæa.

ZMD , ẓamid; *Yoked.* Heb. צָמַד.



7 , kurra rukub ẓamid-ṣu asáti ..... adabuba; *his horse and yoked chariot strong ..... I made ready.*—Assur b.p. i. 35.

¶ , zamadu sa rukubi; *yoke of a chariot.*—27 II. 24 *a.*

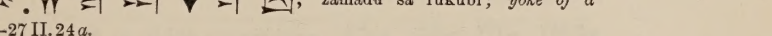
ZMḪ , iz-meḫri.—Sard. iii. 91.

Name of a tree brought from Mount Amanus; it was cut in a province called , probably from the name of the tree, and carried to Nineveh.

¶ , iz-maḫḫi.—40 BM 38 = Sen. B. iv. 10.

Name of trees cut in Mount Taurus. The meaning would be "large trees;" but from its position in the sentence it appears to be a specific name.

ZMK , azmaku.—Sard. iii. 90.

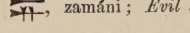
I do not know if this be a word, or a part only. It occurs in a passage where Sardanapalus mentions trees cut in Mount Amanus for several temples; we find  .

I had read this *ana bit-yazmaku, bit-ḫidate,* understanding two separate houses; but I find Dr. Oppert translates "ma maison *asmaku bit-ḫidati,*" probably reading *ana bit-ya azmaku bit-ḫidate.* As the preposition *ana* is put before *all* the other temples, and *bit-ḫidati* would signify "pleasure-house," he is probably right. I should be inclined to say "my pleasure-house called Bit-asmaku," though I fear the interpolation of *ya* in this case would be exceptional.

ZMM , zumami.—E.I.H. ii. 22.

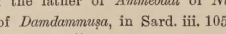
See p. 296, under *Uruḫ,* for a version of *uruḫ zumami.* I am now rather inclined to compare two or three Hebrew roots, implying "dangerous," "bad," or "thirsty," (צמא, צמם, זמם), and to translate the whole passage "difficult roads, tangled (or arid) paths I widened," or possibly "I suppressed."

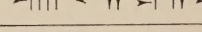
ZMN , zamáni; *Evil schemes.* Heb. זִמָּם.

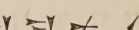
 , musapriqu zamáni; *subverter of evil designs.*—Sen. Gr. 4. Sen. T. i. 9.

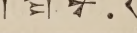
¶ , Zamani, *g. Zamanu.*

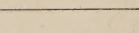
Name of the father of *Ammebaal* of *Nairi*, in Sard. i. 12, and of the father of *Ilanu*, chief of *Damdammuṣa*, in Sard. iii. 105. In Obel. 143 we have a Bit-Zamáni, , which appears to be in Armenia.

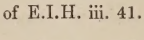
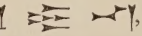
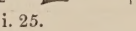
¶  .—39 II. 19 *a*.

ZMṢ  , umṣikanna.—Black St. iv. 13. Porter's transcript of E.I.H. iii. 41.

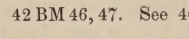
 , umsikkanna.—E.I.H. ii. 31, &c. Birs i. 21. Neb. Bab. i. 25.

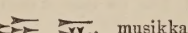
 , miṣṣikkanna.—Botta 42, 74, &c. Sen. Bit. iv. 3. 39 BM 21. 42 BM 46, 47. See 46 II. 6 *b*, 48 *c*.

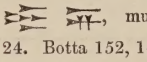
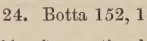
 , muṣikkanni, *g.*—Sen. T. i. 54. Sen. Gr. 18, 57. Tig. jun. 24. Botta 152, 14 = 158; 152, 17 = 161.

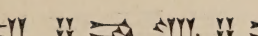
This often-mentioned tree, which Dr. Oppert renders *lentiscus*, is variously spelled, but the pronunciation in all the forms is nearly the same. It can hardly be accidental that whenever the word occurs in the genitive case, then, and then only, the second character is made . I think  of the Gold. Tab. 13 and  of Neb. Gr. ii. 22 must be errors of the writers or copyists. I have registered  , *muṣuqqana*, but have lost the reference.

ZMR , zumri; *Fruits.* Heb. זִמְרָה.

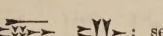
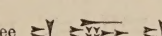


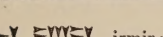
 , Gula bilat rabtā ḫirat shams irlu ṣimma lazza ina zumri-su l'iskun; *Gula, the great lady, wife of the Southern Sun, noxious vapour upon his fruits may she bring.*—1 Mich. iv. 6.

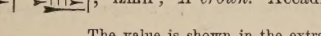
We have nearly the same words in 3 Mich. iv. 16, so far as I can read the peculiar hieratic forms; I am not quite sure of *lazza* and *zumri*, but the rest is clear; the  of 1 Mich. is written in full letters  in 3 Mich. *Zumri* occurs at i. 34, 35, and ii. 39 of Slab K, 162, partially translated by Mr. Talbot, and is rendered by him "the neck." See also 18 II. 45 *a*.

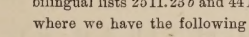
ZMR  , Zamru, *n.* Zamri, *g.*

Name of a city in *Zamua* [Sard. ii. 61] destroyed by Sardanapalus [l. 69]. The Zimara of Pliny, lib. 5, c. 25, and of Spruner's Atlas, Armenia Minor.

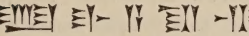
¶  ; see  in p. 332.

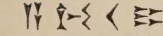
¶  , izmir; *A crown.* Accadian.

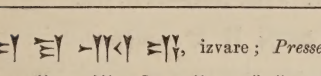
The value is shown in the extract  in the bilingual lists 25 II. 23 *b* and 44 II. 31 *c*; and without the determinative in Slab K. 162, where we have the following lines:—

 , mir rabá sa qaqqadu, i. 16, 17.

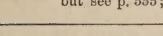
And in the corresponding line, ii. 45:—

 , agú rabá ....

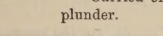
¶  , izvare; *Pressed.* Heb. צוּר.

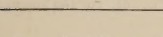
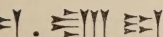
 , 1000 nas iz-kababi ul izvare ina libbi-sunu aqṣur ma usatgila panu-ssu; *one thousand shield-bearers not pressed* [*volunteers*] *among them I sent away and entrusted to him.*—Botta 151, 9 (17) = 117.

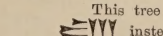
Dr. Oppert reads "lancers," influenced by the uncertain *iz-azvaru* of N.R. 28; but see p. 333; moreover he ignores the negative.

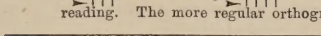
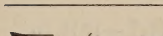
¶  , iz-marbudai; *Carpets.*—Sard. i. 88. Heb. מִרְבָד.

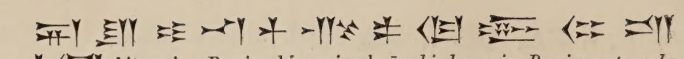
Carried off from from Aḥiabab of Ṣur (Tyre?) with a large quantity of other plunder.

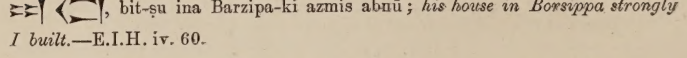
¶  , iz-daprani (Opp.); *Cypress.* Syriac ܕܦܪܢ.

This tree is so written in Botta 152, 15 = 159; Sen. B. iv. 28 = 41 BM 35; with  instead of . I have no doubt that Dr. Oppert is right in his reading. The more regular orthography is  , St. 18, 21.

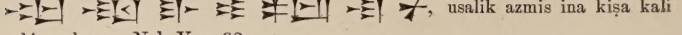
ZMS  , , , aẓmis; *Strongly.* Heb. עָצַם.

 , bit aẓmis udammik; *a house strongly I fortified.*—E.I.H. iii. 62. In Porter's transcript  .

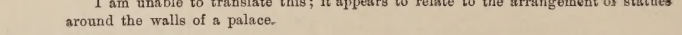
ZMS  , bit-ṣu ina Barzipa-ki azmis abnū; *his house in Borsippa strongly I built.*—E.I.H. iv. 60.

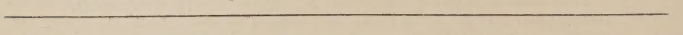
 , usalik azmis ina kiṣa kali rabi saplanu.—Neb. Yun. 82.

I am unable to translate this; it appears to relate to the arrangement of statues around the walls of a palace.

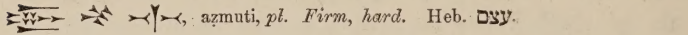
ZMT  , zamat.—Esar iv. 10, 26. Birs i. 25. E.I.H. ii. 49; iii. 16, 69.

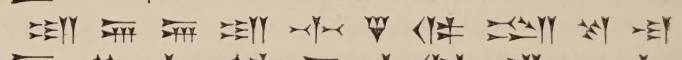
An ornamental stone frequently mentioned. Sir H. Rawlinson renders it *lapis lazuli*, Dr. Oppert generally *copper*, but the frequent epithet *elluti* must point to something more valuable.

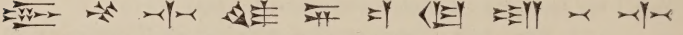
 , ibbu; *White, pure.*—24 II. 47 *a*.

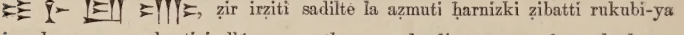
 .—40 II. 48 *a*.

The collation of *zibru* here, with the *zabar* which represents certainly "copper" in Syl. 112, may have led Dr. Oppert to his rendering of *zamat*.

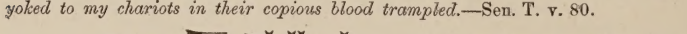
¶  , azmuti, *pl. Firm, hard.* Heb. עצם.

 , ṣir irṣiti sadilte la azmuti ḫarnizki ẓibatti rukubi-ya ina dame-sunu gabsuti isallú; *upon the grounds slippery, not firm, the horses yoked to my chariots in their copious blood trampled.*—Sen. T. v. 80.

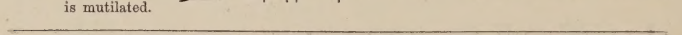
We have  , *azmáti*, in Neb. Yun. 51, but the passage is mutilated.

ZIN  , zin, ẓer; *Desert, waste, hunting-ground; plains.*

Zin appears to have been the Accadian and *ẓer* the Assyrian sound of this character; see the following extracts from bilingual tablets:—

 .—17 II. 2 *a*.

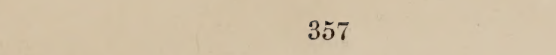
.—59 II. 43 *b*.

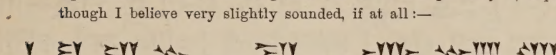
 .—8 II. 27 *b*.

In the first and second extract the Accadian appears under the form of *zinna*; see p. 285, under *Vadukku*; the first and third show that *ẓeru* was the Assyrian

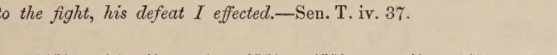
Z(I)N

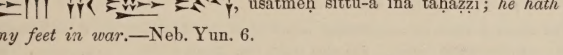
equivalent. In the following lines the sound was probably zī, implying the nasal, though I believe very slightly sounded, if at all:—

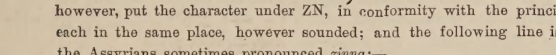

Suzubu .... sa .... utirru ina taḥaẓzī abikta-su [sisi] askun; *Suzub ... who .. returned to the fight, his defeat I effected.*—Sen. T. iv. 37.

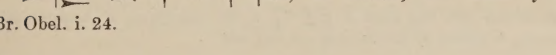

usatmeḫ sittu-a ina taḥaẓzī; *he hath strengthened my feet in war.*—Neb. Yun. 6.

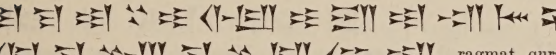
In most cases I assume that *ẓer* was the pronunciation. Sir H. Rawlinson adduces the analogy of the Arabic ظ, which is doubtless correct. I shall, however, put the character under ZN, in conformity with the principle of keeping each in the same place, however sounded; and the following line is evidence that the Assyrians sometimes pronounced *zinna*:—

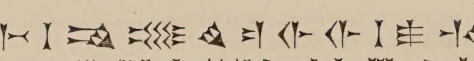

tā zinnai; *the beasts of the chase.*—Br. Obel. i. 24.

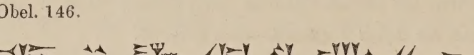

ragmat quradi-sunu ina ẓeri bamat sadi va idat erani-sunu kima sudvase l'umiẓi; *the ranks of their warriors on the wastes, on the mountain tops, and the walls of their cities, like chaff I crushed.*—Tig. iv. 92.


ragmat quradi-sunu ẓeru rapsu umalli; *the ranks of their soldiers the broad waste filled.*—New Div. i. 47.

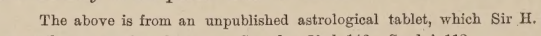

Ṣutí zabi ẓeri ina tigulti usanqit; *the Sutí, men of the desert, to servitude I reduced.*—Botta 151, 4 = 136.


asar umam ẓeri la ibbasú va iẓẓuri [ḫu] shame la isakkannu qinu; *a place where the beasts of the wilderness had not been, and a bird of heaven had not put a nest.*—Assur b.p. viii. 95.

Z(I)N 
itti-sa amṭaḫḫiẓ abikta [sisi] -su askun pagri quradi-su ẓeru rapsu umalli; *with him I fought, his defeat I effected, the bodies of his soldiers the broad plain filled.*—Obel. 146.

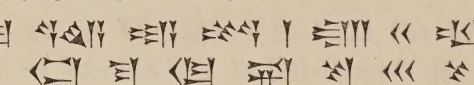

puli Akkad-ki parganis ina ẓeri irabbiẓ; *the cattle of Babylonia securely in the plains shall lie down.*

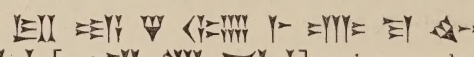
The above is from an unpublished astrological tablet, which Sir H. Rawlinson recently communicated to me. See also Obel. 146. Sard. i. 112.

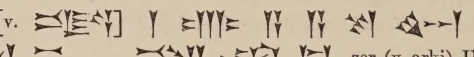
In relation to the value of this character Sir Henry Rawlinson considers to be "the god of hunting," and equivalent to Nergal; the name of the grand-daughter of Assurbanipal, written  , he reads "Nergal-anirat." See Athenæum, Aug. 22, 1863, p. 248.

¶ , ẓeri *or* arki; *To, upon, after; against.*

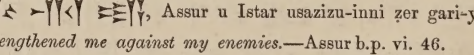
I have only seen this value of in the inscriptions of Assurbanipal; the meaning is proved by the variants *ẓeri* and *arki*.

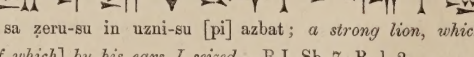

atki ummani-ya ẓeri Ummanaldaṣi sar Numma-ki ustessera ḫarranu; *I assembled my soldiers, after Ummanaldas, king of Susiana, I directed my course.*—Assur b.p. v. 119.

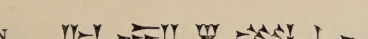

aqi-ya sa salme umahir ẓeru-ssu; *my messenger of peace I dispatched to him.*—Assur b.p. iii. 78.


ẓer (v. arki) Uaiteh sar Aribi . . . illiku; *to (after) Uaiteh, king of Arabia, he went.*—As. b.p. viii. 81.

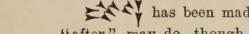
See also Assur b.p. v. 41, 46; vi. 17; vii. 51, 98.


Assur u Istar usazizu-inni ẓer gari-ya; *Assur and Istar strengthened me against my enemies.*—Assur b.p. vi. 46.

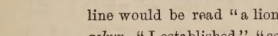

ur-maḫ izzu sa ẓeru-su in uzni-su [pi] azbat; *a strong lion, which after it [in pursuit of which] by his ears I seized.*—R.I. Sh. 7, B. l. 2.

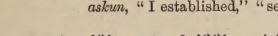
Z(I)N  , ur-maḫ sa ṣeru-su askun azbat; *a lion upon which I ran and seized.*—Ibid. D. 2.

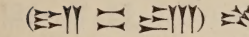
has been made "a tail" in the two last cases, but I think "upon" or "after" may do, though I admit it is an awkward construction, and the last line I cannot construe. But with "tail" we should find the same difficulty; the first line would be read "a lion whose tail by his ears he seized;" in the second, the word *askun*, "I established," "settled," would require a forced construction in any case.

 .—47 II. 15*c*.

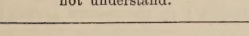
This extract would give the pronunciation *rabita;* the sense of "walls" I do not understand.

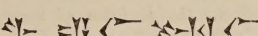
¶  , elat uznū; *over the ear.*—30 II. 6*b*

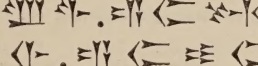
 , „ „ „ 7*b*.

 , elat inū; *over the eye.* „ 8*b*.

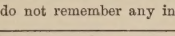
These extracts show that *zana* or *zanaru*, as well as *muḫ*, would signify "over" in Accadian; the Assyrians have borrowed and frequently used , but I do not remember any instance of their using *zana* or *zanaru*.

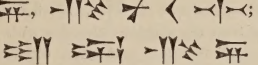
¶  ; zini, zinúti; *Arms.* Chal. זִין.

 , muṣi bab zini-sa la ikaṣir; *the openings of its gate of arms shall not be broken.*—Monol. 33.

 , ili-sunu zinúti istari-sunu saṗṣáti uniḫ; *their gods armed, their goddesses attired, were reposing.*—Assur b.p. v. 23.

This may be connected with זִין, "food," and the translation would be "the provision-gate" in the Monolith, and "the well-fed gods and well-dressed goddesses" in the last extract.

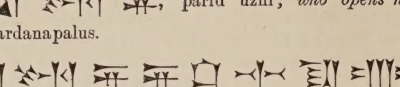
Z(U)N  , zuni; *Plenty* (*of food*). See מְזוֹן, Gen. xiv. 23.

 , zúni daḫdute sanat nuḫse va barre ana pal-ya l'isruku; *plenty, rejoicings, years, prosperity, and fatness, to my time may they grant.*—Tig. viii. 27.

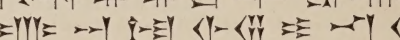
I have twice rendered this differently, in pp. 124 and 230. This time I believe I have given a better version than either, though still doubtfully; it agrees in the main with that of Sir H. Rawlinson in the quadruple version of 1857. The three other versions were entirely distinct.

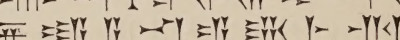
(u)ZN , uzni; *Ears.* See *Uzun*, p. 287.

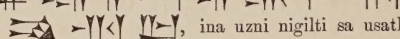
, parid uzni; *who opens his ears.*—43 BM 3. Epithet of Sardanapalus.

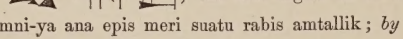
 , ina uzni nigilti sa usatlima rubú Nisroch ina situlti ramni-ya ana epis meri suatu rabis amtallik; *by the opened* [*ready*] *ears which the lord Nisroch has given me for the guidance of myself, on the doing of this work much I deliberated.*—Sen. B. iv. 21 = 41 BM 23.

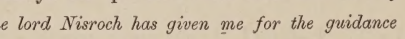
Both inscriptions are damaged, but the meaning is consistent with the context. Compare Neb. Yun. 77.

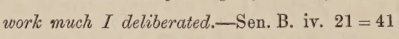
 , sa Nabu Tasmetā uzni rapastu isruku-su; *whose ears Nebo and Tasmit have made wide.*—21 II. 27 *a*.

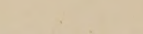
A slab marked K. 214, containing a parallel inscription, has  , proving the equivalence of , which is also shown in 30 II. 7 *b*. See p. 99. I should infer from the singular adjective with the plural noun that had come to be considered as a monogram without reference to the addition of ; though similar instances of false concord are by no means uncommon. For *Tasmit* see Dr. Oppert's Exp. Més. Vol. 2, p. 360.

ZNG  , Bit-Aznuik [*or* Iznuik].

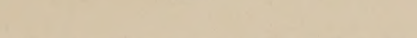
 , Bit-Aznuik sa Ur-ki ana Sin bil naram sarruti-ya essis epus; *Bit-Aznuik of Ur to Sin, the lord elevator of my royalty I founded, I made.*—Neb. Gr. ii. 44.

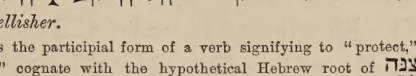
 , siggurrat suati .... ana Sin .... bil Bit-Iznuik sa kirib Ur-ki bil-ya ussis ma epus; *these towers .... to Sin .... lord of Bit-Iznuik which is in Ur, my lord, I founded and made.*—Nabon. i. 30.

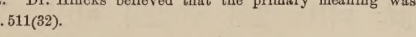
Both names must have appertained to the same temple, notwithstanding the assumption of Nabonidus; but possibly the edifice of Nebuchadnezzar may have been demolished in the interval between the reigns. In three of the Mugheir cylinders we find  , *iz bilat rabtu*, "the great goddess" instead of Iznuik.

ZNN  , zanin, *c.* zanina, *ac.* *Restorer, protector, embellisher.*

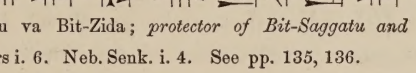
Zanin is the participial form of a verb signifying to "protect," "restore," or "embellish," cognate with the hypothetical Hebrew root of צָנָה, a "shield;" Psalm v. 12. Dr. Hincks believed that the primary meaning was "to cleanse;" Grammar, p. 511(32).


zanin Bit-Saggaṭu va Bit-Zida; *protector of Bit-Saggatu and Bit-Zida.*—Neb. Gr. i. 6. Birs i. 6. Neb. Senk. i. 4. See pp. 135, 136.


anaku lu sar zanite muṭib libbi-ka lu sakkanakku itbisu zanina kala maḫazi-ka; *I, whether king provider* (?) *rejoicer of thy heart, or high-priest* (?) *constituted, defending all thy fortresses.*—E.I.H. ix. 65.

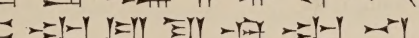

zanin pat istari ana ili rabi.—Sard. i. 23.

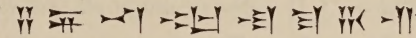
Dr. Oppert renders this "il restitua le culte des déesses, avec celui des grands dieux." The character being used as a variant of (see Sard. i. 5) would seem to countenance this reading, but I have always supposed that , "a worshipper, should be read *ḫattu.* Cf. the Hebrew חתת. I cannot, however, suggest anything better.

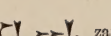

Nabiūkudduriuẓur lu sarru zaninan l'issakin ina pí-ka; *Nebuchadnezzar, the king the restorer, may he be sustained by thy countenance.*—Birs ii. 30.

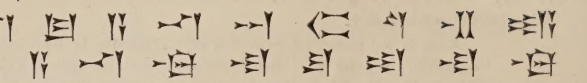
I suppose *zaninan* here to be the same as *zanina* in the preceding extract, both really nominatives notwithstanding the accusative termination; the final *n* was probably very lightly sounded, like the final *m* in the so-called *mimmation.*

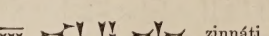
A comparison of the following parallel phrases, epithets of Sargina, may help to show one value of *zanin:*—

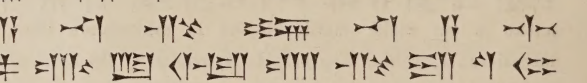

zanin Sippara Nipur Babel; *embellishing Sippara, Nipur, and Babylon.*—Botta 167, 3; 16, 5.


sakin subare Sippara Nipur Babel; *establisher of the beauty of Sippara, Nipur, and Babylon.*—Sarg. 4.

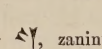
ZNN  , zannan; *to restore.* (Infinitive?)

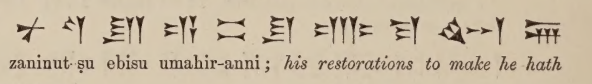

anaku ana Marduk bili-ya kainak la badlak Bit-Saggatu va Bit-Zidá zannan ustetesser esreti; *I, to Marduk my lord, steadfast and unfailing, Bit-Saggatu and Bit-Zida to restore, directed my course.*—Nerig. i. 18.

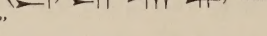
¶  , zinnáti, *pl. obl. Embellishment.*

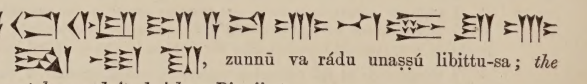

sa ana zinnáti Bit-Saggaṭu va Bit-Zida yommi samti izmuru; *who for the decorations of Bit-Saggatu and Bit-Zida appointed days hath set aside.*—E.I.H. i. 12. Neb. Bab. i. 7.

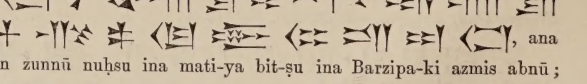
See also E.I.H. ii. 42. Nerig. ii. 13.

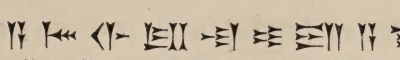
¶  , zaninut; *Restorations.*


zaninut-ṣu ebisu umahir-anni; *his restorations to make he hath urged me.*—Birs i. 12.

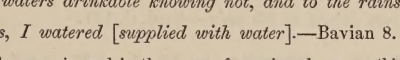
¶  , zunnū, zunni; *Rain.* Ethiop. ዝናመ, "zanama."

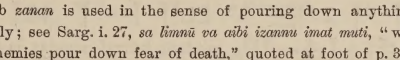

zunnū va rádu unaṣṣú libittu-sa; *the rain and tempest loosened its bricks.*—Birs ii. 1.

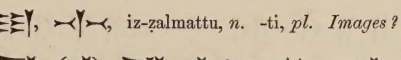

ana Yav musaznin zunnū nuḥsu ina mati-ya bit-ṣu ina Barzipa-ki azmis abnū; *for Yav, raining rain, the benefit of my country, his house in Borsippa strongly I built.*—E.I.H. iv. 58.

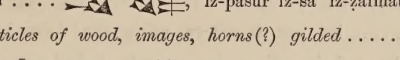
ZNN  nisi-su mie siqi la idá ma ana zunni tik shame turruṣa ini-sun asqu; *its people, waters drinkable knowing not, and to the rains from heaven directing their eyes, I watered* [*supplied with water*].—Bavian 8.

The verb *zanan* is used in the sense of pouring down anything, naturally or metaphorically; see Sarg. i. 27, *sa limnū va aibi izannu imat muti*, "which upon evil-doers and enemies pour down fear of death," quoted at foot of p. 376.

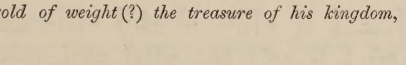
ZNM  iz-ṣalmattu, *n.* -ti, *pl. Images?* Heb. צֶלֶם.

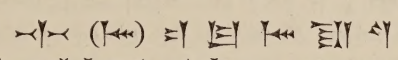
 iz-pasur iz-sa iz-ṣalmattu kai ḫuraṣi ..... amḫar; *articles of wood, images, horns*(?) *gilded ..... I received.*—Sard. ii. 123. For *Iz-pasur*, see p. 368.

 rukub ibbitu iz-ṣalmatti ḫuraṣ sa utlite ṣimat sarruti-su amḫar; *a fair chariot, images, gold of weight*(?) *the treasure of his kingdom, I received.*—Sard. iii. 68.

 iz-zalmatti iz-kui sa utlite .... madatu-su amḫar; *images, ornaments of weight*(?) .... *his tribute I received.*—Sard. iii. 74.

Dr. Oppert translates "parasols," probably reading *ṣallattu*; he merely transliterates most of the other articles of tribute: *utlite* is, I think, always preceded by *sa*, following some articles of value, in several cases gold; so that the word may be connected with נָטַל, "weighty;" or perhaps "in heaps;" see p. 236. We cannot speak with much confidence of any of these objects of plunder.

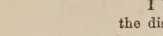
ZNQ  ṣanqi; *Chains.* Heb. צִינֹק.

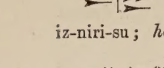
 nibise-su issá ana ṣanqi birti sa .... ; *his rebels*(?) *he carried to chains and bonds* .....—Synch. Hist. ii. 3 = 65 II. 3*b*.

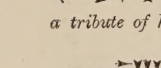
Uncertain; line broken and detached from context.

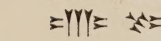
ZNR , iz-niri; *Yoke.* See p. 332.

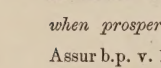
I believe that *niri* means "feet," and *iz-niri* "yoke," *i.e.* "wooden feet," though the distinction is not always observed. See the following phrases:—

 , kurrai ṣimdat iz-niri-su; *horses joined to his yoke.*—Sard. ii. 121.

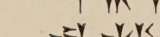
 , madatū kurrai ṣimdat iz-niri eli-su askun; *a tribute of horses tamed to the yoke upon him I imposed.*—Obel. 171.

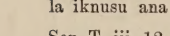
 , in tayarti-ya sa salimmé ..... liti pan iz-niri-ya utirra ana Assur-ki; *on my return, when prosperity and laws* (?) *under my yoke I had restored to Assyria.*—Assur b.p. v. 101.

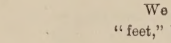
 , rukubi-ya ṣimdat níri; *my chariots joined to the yoke.*—Tig. vii. 28.

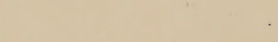
 , Ḥazaqiahu Yahudai sa la iknusu ana niri-ya; *Hezekiah the Jew, who did not submit to my yoke.*—Sen. T. iii. 12.

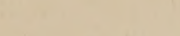
We very frequently find and in the sense of "foot" and "feet," but I do not remember, though there are some cases where we should render the monogram as "yoke" rather than "feet;" but this is not to be assumed necessarily, inasmuch as "taking the feet" might be a form of homage; see the following:—

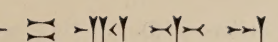
 , ana Tarzi alik niri-ya izzabtu, *to the city of Tarzu I went, they received my yoke* [*they took my feet?*].—Obel. 138.

 , unassiqu niri-ya; *they kissed my feet.*—Assur b.p. ii. 68, 110, 127.

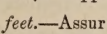
 , kappai u niri biritu an-bar addi-su; *hands and feet, fetters of iron I put on him.*—Assur b.p. v. 70.

ZNR  , in biriti an-bar isqati an-bar utammeḫu kappai u niri; *in bonds of iron and stocks of iron they kept hands and feet.*—Assur b.p. ii. 21.

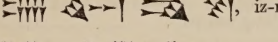
¶  , iz-nirhamte; *Weapons*, or *Snares, traps.*

 , urmaḫi in nirhamte usanqit; *lions with clubs* [or *in troops*] *he destroyed.*—Brok. Obel. i. 12.

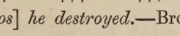
The weapon might have been a powerful mace, or club. See the Heb. רַעַם, "crashing noise," "thunder." Or possibly we have a Niphal form of the verb *ram*, "to raise," indicating the lion-traps with raised gates, sculptured on the bas-reliefs in the British Museum. A space is left in the inscription for the number of lions killed.

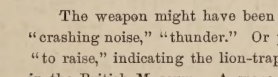
ZNT  , zinúte. See p. 359.

ZṢ , izṣi; *Strength.* Heb. עֹז.

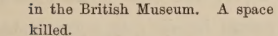
 , Urimizda izṣi dannu; *Ormusd gave help* . . . . .—Beh. 35, 37.

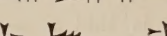
In both cases we have the same reading in the three languages:—In the Persian it is *Auramazdá-maiya upastam abara*, "Ormuzd to me assistance brought;" and in the Scythic, *Auramasta pikti hu-tas*, "Ormuzd a helper to me was." The Babylonian must naturally have the same general meaning, but grammar and spelling seem very irregular. Possibly it was read *izṣ'idannu*, Ormuzd "strength gave."

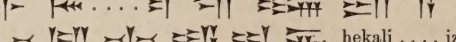
ZṢQ  , iṣṣiqta; *Submission.* Heb. נְשִׁיקָה.

 , rabi u nisi mati-ya kali-sunu in tagulte u kireti in iṣṣiqta siláti kirib-sa usesib; *the great and the people all of them, in homage and humility, in obedience peaceful, within it I established.*—Esar vi. 36.

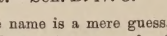
The change of sibilant throws a doubt on the meaning, though it suits the context. The sound of the otherwise unknown character is shown in the following extract:—

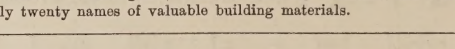
 .—Syl. 396.

ZṢN  , iz-ṣindá; *Indian-wood* (?).

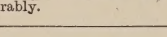
 , hekali .... iz-ṣindá ana musab biluti-ya abni; *palaces of* .... (*and*) *Indian-wood for the seat of my royalty I built.*—Sen. B. iv. 3.

The name is a mere guess, from the similarity of sound; the blank is filled up by nearly twenty names of valuable building materials.

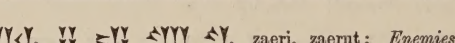
ZṢR  , iz-ṣirdu; *Willows* (?). See זרר, Talmudic, Fürst.

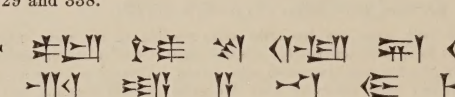
 , ina ṭaim anma kirib izsari izdú gimir pulug iz-ṣirdu va sim mada marab ismuḫu; *by my command in plantations they planted all select willow-trees and* ..... *greatly flourished.*—42 BM 45 = Sen. B. iv. 37.

All very uncertain. The printed text is faulty, and the several copies differ considerably.

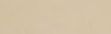
ZER  , zaeri, zaerut; *Enemies.* Heb. זר.

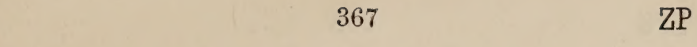
See pp. 329 and 338.

 , mati sapẓute va malki zaeri-ya ana niri-ya lúsaknisu; *countries turbulent and kings my enemies to my feet may they subdue.*—Tig. viii. 32.

 , litat gurdi-ya irnintu tamḫari-ya patnus aibi zaerut Asur sa Anu va Yav ana siẓuti isrukú-ni ina nari-ya va timmeni-ya alṭur; *the records* (?) *of my victories, the triumph of my wars, the subjugation of enemies hostile to Assur, which Anu and Yav to fullness have bestowed on me, on my tablets and my platforms I have written.*—Tig. viii. 41.

See note on *Izrat*, p. 378.

ZER  , ziráte, *pl. fem. Hostile.*

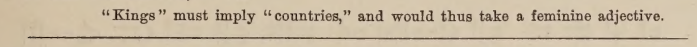
 , ana sarrani liveti-su ziráti Assur-ki ispur; *to the kings of his vicinity hostile to Assyria he sent.*—Botta 149, 8 = 92.

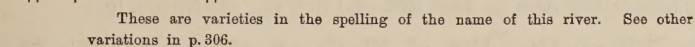
"Kings" must imply "countries," and would thus take a feminine adjective.

ZP , zapi, var. , zabi; *the river Zab.*—Tig. vi. 40.

These are varieties in the spelling of the name of this river. See other variations in p. 306.

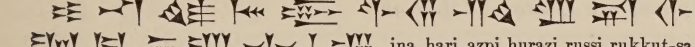
¶ , azpi; *Ornamental; sightly.* Heb. צְבִי or צְפִירָה.

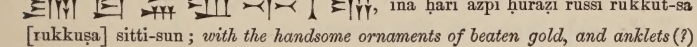
 , ina ḫari azpi ḫuraẓi russi rukkut-sa [rukkuṣa] sitti-sun; *with the handsome ornaments of beaten gold, and anklets (?) of their feet.*—Sen. T. v. 73.

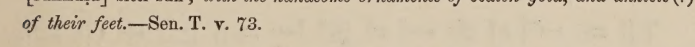
 , ṣimani unakkiṣ qati-sun ḫari azpi ḫuraẓi kiris (?) ibbi sa sitti-sunu amḫar; *valuable ornaments I cut off from their hands, the handsome ornaments of gold, the ivory footstools (?) of their feet I received.*—Sen. T. vi. 3.

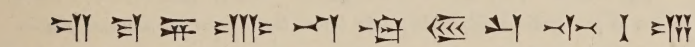
¶ , iz-pa, iz-sa-pa; *Sceptre.*

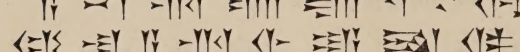
The word is Accadian, meaning "rod of power," in analogy with *il-pa*, "god of power," the most usual name of Nebo. This explanation of the Accad word, given by Dr. Hincks, is corroborated by the *iz-sa-pa* of the Babylonian monuments, in which the "of" is, I think, always expressed. The Assyrian value is shown in the following extract from a bilingual fragment:—

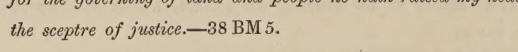
 , ḫarūṭu.—28 II. 60 *d.*

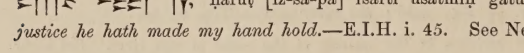
 , tamiḫ ḫaruṭi [iz-pa]; *holder of the sceptre.*—Tig. vi. 51.

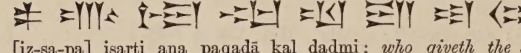
 , nadin ḫaruṭi va age; *giver of sceptres and crowns.*—Tig. i. 2.

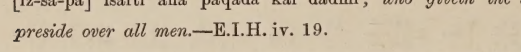
 , ḫaruṭu va kuṣṣu [iz-guza] l'ikim-su; *sceptre and throne may they take from him.*—Sen. T. vi. 73.

ZP  , ana rihūtū mat va nisi ullá risi-ya iddina ḫarut isarti; *for the governing of land and people he hath raised my head, (and) hath given the sceptre of justice.*—38 BM 5.

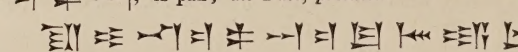
 , ḫaruṭ [iz-sa-pa] isarti usatmiḫ gatu-a; *the sceptre of justice he hath made my hand hold.*—E.I.H. i. 45. See Nerig. i. 10.

 , sa idinnā ḫaruṭ [iz-sa-pa] isarti ana paqadā kal dadmi; *who giveth the sceptre of justice to preside over all men.*—E.I.H. iv. 19.

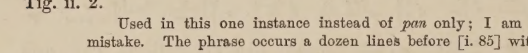
ZPN  , iz-pan; *the Face, presence.*

 , sa ina iz-pan galli-ya ibbarsidu; *who before the face of my servants fled.*—Tig. ii. 2.

Used in this one instance instead of *pan* only; I am inclined to think it a mistake. The phrase occurs a dozen lines before [i. 85] without *iz*.

ZPR  , Izparirra.—Bavian 10.

One of eighteen places whence Sennacherib dug canals to supply Nineveh with drinkable water. See p. 168.

ZPS  , iz-pasur.

Iz-pasur is found in Sard. ii. 67 as a variant reading of ; this word occurs in Sard. i. 84; ii. 67, 123; and iii. 61, 67, 75; denoting some sort of wood or material taken as tribute or plunder. It has the plural sign in the two last-mentioned lines, and is omitted in iii. 67, I think by mistake; in iii. 61 and 67 and , take the place of ; in ii. 123 there is a trifling variant, for . I have always translated , *pasur*, "explanation," from the Hebrew פֻּשָׁר; we have explained by , *passuru*, in 46 II. 42 *d*; and in a dozen succeeding lines; in l. 43 [putting N. for the word in question] we have "N. , *rabú*;" in l. 44, "N. , *ziḫru*;" in l. 45, "N. , *qaqqadu*," &c. &c., which I cannot but read "the explanation of is *great*;" "the explanation of is *small*;" "the explanation of is *head*," &c. &c. In l. 46 we have "N. ," which I read "the explanation of

ZPS is the explanation of ." It seems clear that with its variations is one inseparable character, like , , , and many others; and that, with the apparently superfluous , it should be pronounced *passur*, meaning both "explanation" and a wood so called. I hesitate to decide nevertheless, notwithstanding the corroboration afforded by the first column of Sh. 23 in the same volume, where *passur* occurs sixteen times as the equivalent of sixteen different words. All these words can hardly have the same meaning, and I can only conjecture that the writer absurdly put the word "explanation" instead of the explanation itself.

In the following extracts, where and (as nearly as I can represent Grotefend's copy) are followed by names of deities, I would understand "explanation" in the sense of the doctrines of these deities:—

 ..... kima mie nahri la nibī ina pasur Marduk va Zirpanitā bile-a lu udassā; [*seven countries named*] *as with waters of rivers unnumbered, with the doctrines of Marduk and Zirbanit, my lords, I gladdened.*—Neb. Gr. i. 27.

 pasur Nabiū va Naná bile-a eli sa panū udaḫḫid; *the doctrine of Nebo and Nana, my lords, above what was before, I encouraged.*—Neb. Gr. ii. 34.

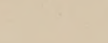
In 7 II. 34 *d* I find , *ṣbira*, as a gloss on , which may be the variant of iii. 67. The Assyrian is *damkaru*, , and , *damkar*, in l. 35.

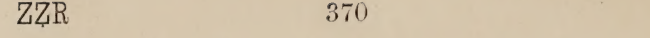
ZẒ , uzṣi; *Rapid motion.* Heb. נָצַץ, נוּץ.

 ummani nakiri ina uzṣi mulmulli usaḫa; *the rebellious soldiers with the swing of maces I struck down.*—Sen. T. v. 67.

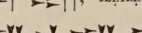
 kispáte biznate va uzṣi nintaksu unutu taḫazi.—Sen. T. vi. 57.

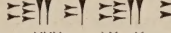
I cannot translate this; the latter part may imply throwing of implements of war.

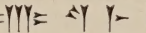
ZẒZ  , izẓizẓi; *Great force.* See p. 331.

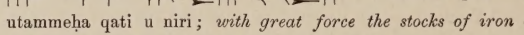
 , in izẓizẓi isqati an-bar biriti an-bar utammeḫa qati u niri; *with great force the stocks of iron and bonds of iron held their hands and feet.*—Assur b.p. iii. 113.

A similar phrase in l. 21 has *ẓizẓi* without the determinative.

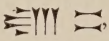
ZẒM  , izẓumbi, -báti; *Wagons, cars.*

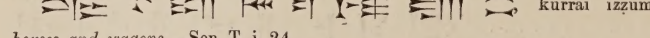
 , kurrai izẓumbi; *horses and wagons.*—Sen. T. i. 24.

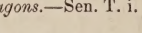
 , rukubi izẓumbi; *chariots and cars.*—Sen. T. v. 29.

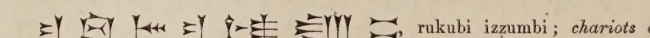
 , rukubi izẓumbáti izzarati sarruti-sunu eqim-sunuti; *the chariots and cars, defences of their royalty, I took from them.*—Neb. Yun. 49.

Some sort of carriage certainly (see the Hebrew עגלה, "to roll," Is. xxii. 18). Mr. Talbot reads "wagons;" Dr. Oppert transliterates *is sumbi* in his Sargonides, p. 41. I had read the word as an adjective, but I find it preceding *rukubi* in Neb. Yun. 88.

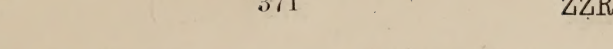
ZẒR  , izẓuru, izẓuri; *Bird.* Monog. . See and in p. 333.

 , núnū izẓuru usummu pilá ṣimat apparim; *fishes and birds I placed copiously, ornaments of the lake.*—Neb. Gr. i. 19.

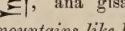
See p. 92 for parallel passages in ii. 29 and iii. 13, with some variants, among others  in both extracts.

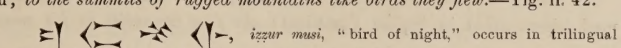
 , kima izẓuri ultū kirib sadi abarsu ma akkiṣa qaqqad-su [qaqqaṣu]; *like a bird from within a mountain I flew, and cut off his head.*—Esar i. 45.

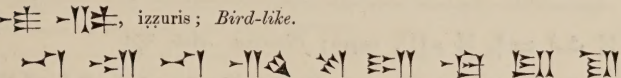
The equivalence of and *izẓuru* is shown in 40 II. 16, 17 *d*. The monogram is very much more in use than the phonetic word; for one example among a thousand, see the following:—

ZẒR  , ana gisallat sadi saqûti kima iẓẓuri ibbarsu; *to the summits of rugged mountains like birds they flew.*—Tig. ii. 42.

, *iẓẓur musi*, "bird of night," occurs in trilingual tablets 37 II. 31*d*, and 40 II. 29*c*, but the equivalent words are not complete.

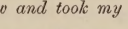
¶  , iẓẓuris; *Bird-like.*

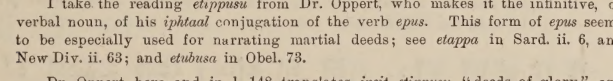
 , ana er Nagite-raqqi sa qapal tamtī iẓẓuris ipparis; *to the city of Nagite-raqqi, which is in the midst of the sea, like a bird he flew.*—Sen. T. iii. 57.


Ulluṣunu Vannai ipsit etippusu kirib sadi marẓi isme ma iẓẓuris ipparsid ma izbat niri-ya; *Ullusun of Van the deeds of prowess in his rugged mountains had heard, and like a bird he flew and took my yoke.*—Botta 146, 14 = 50.

I take the reading *etippusu* from Dr. Oppert, who makes it the infinitive, or verbal noun, of his *iphtaal* conjugation of the verb *epus*. This form of *epus* seems to be especially used for narrating martial deeds; see *etappa* in Sard. ii. 6, and New Div. ii. 63; and *etubusa* in Obel. 73.

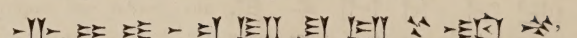
Dr. Oppert here and in l. 148 translates *ipsit etippusu* "deeds of glory" and "deeds of fame." I have preferred "deeds of prowess," as implying "doing," which seems more suitable to a root meaning "to do."

¶  , iẓẓurate, uẓẓurate; *Defences (?).*

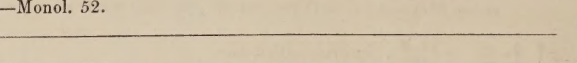
 , sa ipsit qati-ya unakkaru ma bunnani-ya usaḫḫú iẓẓurate ẓiru usanṣaku ma ṣimate-ya upassaṭu; *he who the work of my hands shall destroy, and my statues shall throw down, the lofty defences shall weaken (?) and my treasures shall despoil.*—Sarg. 66.

Iẓẓurate should have here the value of *izzarate* in p. 334; we have *uẓẓurate ẓiru usansaki* in the otherwise identical passage of Botta 39, 96. Dr. Oppert renders the words which I have marked as doubtful "qui enlève les vases qui contiennent mes richesses;" he must have had a different copy, as I have remarked before when speaking of this inscription. See p. 183, under *Gimus*. The long final *ú* in *usaḫḫú* appears to have the force of the enclitic *ma*; I think Dr. Hincks has made this remark somewhere.

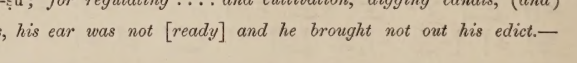
ZQ , izqi; *Power, sway.* Chald. עִזְקָא, "a signet ring."


mati kiprat arbai in izqi-su l'usatlimu; *the four countries to his sway may they entrust.*—Monol. 52.

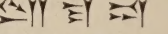
ZQB , zaqap; *Planting.* Heb. זָקַף.


ana sutesur ..... va takkiribáti ḫare nahr zaqap zippáti uzun-su ul ipsi ma ul ustabil karaz-ṣu; *for regulating .... and cultivation, digging canals, (and) planting trees, his ear was not [ready] and he brought not out his edict.*—Sen. Gr. 41.

I think this is rather better than the translation hazarded in p. 287. The possessive pronoun was omitted there after *uzun*. See in the same page a few lines lower another passage, from Birs i. 5, where the verb substantive after "ear" implies readiness to hear. See also a passage containing *zaqap zippáti*, printed in p. 312, from Sen. Gr. 59.


aiumma .... susub-su ul ilmadu u ḫire nahr-su zaqab zippati-su ul izkur; *any one .... its settlement not understood, and the digging its canal (and) planting its trees not laboured at.*—Botta 37, 44.

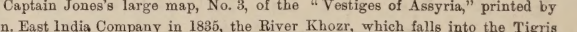
The above is the passage referred to in p. 4, differing by the addition of *zaqap zippati* from the passage in Sarg. 36, printed there.

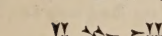
In Captain Jones's large map, No. 3, of the "Vestiges of Assyria," printed by the Hon. East India Company in 1835, the River Khozr, which falls into the Tigris near the remains of Nineveh, is designated " 
Zakapbirata of the Inscriptions." Is this a misreading of one of the preceding extracts?

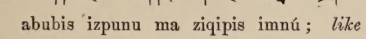
ZQD , zuqut; *Ladles.* Heb, צֻקִית, "to pour."

Vessels of gold sent as tribute to Shalmaneser by Jehu, king of Israel.—Obelisk, Epigraph 2.

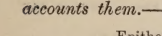
ZQP , ziqipi; *Stakes.* See *Izziqibi and Ziqip*, pp. 333, 341.

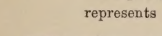

ṣitate in ziqipi uzaqip; *the common people on stakes I impaled.*—New Div. ii. 54.

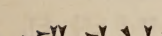
ZQP  , ziqipis; *like a stake*, or *stick*.


abubis izpunu ma ziqipis imnú; *like chaff he sweeps away, like sticks he accounts them.*—Tig. jun. l. 2.

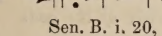
Epithets of Tiglath-pileser; *bis*, one of the values of , which usually represents *kis*, is omitted in the list of characters.

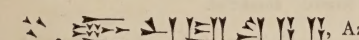
ZQL  , Izkalluna; *City of Ascalon.*—Sen. T. ii. 58; Sen. B. i. 20, 21.

 , Azqalunai; *Country of the Ascalonites.*—Tig. jun. 61.

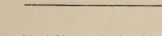
ZQR  , Zaqiru.—Tig. jun. 19.

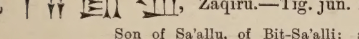
Son of Sa'allu, of Bit-Sa'alli; a country named with Bit-Siláni and Bit-Amukkáni, laid waste by Tiglath-pileser.

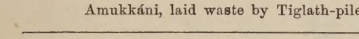
¶  , iz-qiras; *Deal; pine, fir.* Heb. קֶרֶשׁ, "a plank."

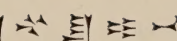

iz-gusuri iz-qiras ziruti usatriza eli-sa; *beams and long planks I arranged upon it.*—Esar v. 36.

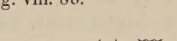
See also Esar v. 15, 48; vi. 1. Sen. Gr. 57. Botta 152, 14=158. We have in Botta 152, 16=160, a passage parallel to in Botta 16ter 101, showing that "pine" is meant; the equivalence is shown also in a bilingual list. This is precisely analagous to our own use of the word "deal," which simply means "plank," for pine and fir.

ZR  , ṣir; *Race, family; seed.* Heb. צֶרַע.

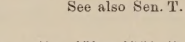

ḫirat-ṣu [dam] turi-su tur-sali-su aḫi-su ṣir bit abi-su [ad] aṣṣuḫa; *his wife, his sons, his daughters, his brothers, the family of his father's house, I removed.*—Sen. T. ii. 60.

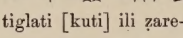

250 ṣir sarruti-su ina qati uẓabbit; *two hundred and fifty of his royal race in my hands I captured.*—Botta 146, 6 = 42.

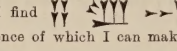
ZR  ,
sum-su [mu] ṣir-su ina matti l'uḫalliq; *his name, his race, in the land may he destroy.*—Tig. viii. 88.

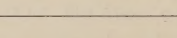
 anaku sar ṣiri sa Uvakuʾistar; *I am a king of the race of Cyaxares.*—Beh. 61.

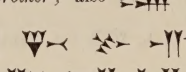
See also Sen. T. iii. 57. Botta 145, 19 = 31.

 ,
bukur Bel tiglati [kuti] ili ṣare-su; *eldest-born of Bel, in service of the gods his lineage.*—Sh. Ph. i. 16. Epithet of Ninib. Doubtful.

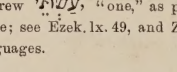
I find  , *ṣaru ili*, "race of the gods," beginning a sentence of which I can make nothing.—Botta 154, 3 = 171.

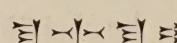
¶  .—48 II. 37 *d*.

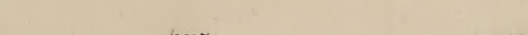
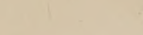
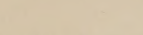
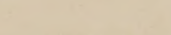
¶  , *a Brother;* also or .

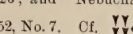
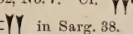
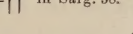
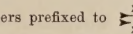
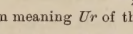
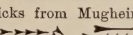
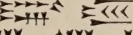
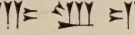
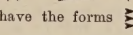
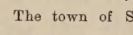
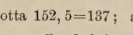
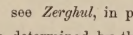
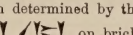
 , sa Kambuziya aga-sú aḫ-su Barziya istin ab-sunu it um-sunu; *of Cambyses this, his brother (was) Bardes, one their father, one their mother.*—Beh. 12.

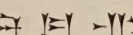
The reading *istin* for "one" is shown by the occurrence of in the Persian Tablets No. 13 E. and No. 15 D., where No. 5 O. and No. 11 F. have the more common numeral . The same word is found in the phrase , *ki istin*, "every one," in Botta 151, 18 = 126 and 152, 2 = 134; an adverbial form , *istenis*, "severally," occurs in Botta 151, 10 = 118. I have no doubt that this word is connected with the curious Hebrew עַשְׁתֵּי, "one," as part of the number eleven; it is not uncommon in the Bible; see Ezek. lx. 49, and Zach. i. 7; but it seems to be unknown to other Semitic languages.

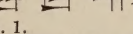
 , im matima ina arki yommi ina aḫi turi imri-a nisuti u ṣalati; *if henceforth in after days, of brothers, sons of my family, males or females.*—1 Mich. ii. 2.

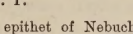
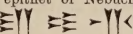
Both characters signify "brother," *aḫ* in Assyrian, Hebrew אָח. Phonetically the first appears to be *uzur*, and the second *sis;* these being probably Accadian words; see  , *Bel-sar-uzur*, "Belshazzar," Nab. ii. 24;

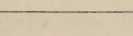
ZR Nab. Br. Cyl. ii. 26; and "Nebuchadnezzar,"  , R.I., Vol. 1, Sh. 52, No. 7. Cf.  , Botta 171, 11, with parallel  in Sarg. 38. See also  in Syl. 276.

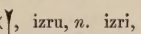
¶ Either of these characters prefixed to  or  (*Erech*, *Warka*) forms with it a compound ideogram meaning *Ur* of the Chaldees, now *Mugheir*;  is found on the bricks from Mugheir (see Sheets 1, 2, 3, in Vol. 1, R. Inscrip., and Neb. Gr. ii. 44).  occurs in Botta 152, 4=136, and is equated to *Ur* ( and ) in 46 II. 3 *b*, 50 *c*. In these slabs we have the forms  and  , the former probably an error of copy. The town of Senkereh is made by  instead of  ( , Botta 152, 5=137; and see note in p. 277), and Zerghul by  (Botta 152, 4=136); see *Zerghul*, in p. 379. I believe the names attributed to these ideograms have been determined by the places where inscribed bricks have been found *in situ*. See  on bricks found at Warka (R.I., Sh. 3, No. VIII. 1 and 2).

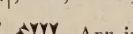
¶  , zíri; *Lofty, exalted.*

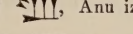
 , issakku zíri; *high-priest exalted.*—Neb. Gr. iii. 1.

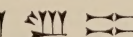
This is an epithet of Nebuchadnezzar;  is, doubtless, an error for  , which is found elsewhere. See Cyl. Bab. i. 6, and Birs i. 3.

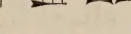
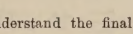
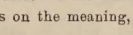
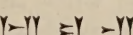
¶  , izru, *n.* izri, *obl.* *Helper.* Heb. עֵזֶר.

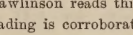
 , Anu izru; *Anu the helper.*—Monol. 2 *a*.

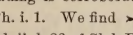
 , Yav izru . . .; *Yav the helper.*—Monol. 6 *a*.

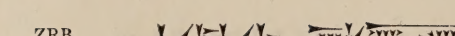
I do not understand the final character; see  in p. 67, where I have hazarded a guess on the meaning, which will hardly hold here.

 , ana Ninib izri dandanni; *to Ninib the powerful helper.*—Sard. i. 1.

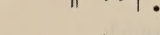
Sir Henry Rawlinson reads this *gisru*, "daring;" *gis* is a well-known value of  , and his reading is corroborated by the epithet  given to Ninib in Sh. Ph. i. 1. We find  , "powerful," in Sard. i. 32, interchanging with *izra*. In col. ii. l. 23 of Slab K. 162, partly translated by Mr. Talbot, we have  , *izra raba*, but I cannot read the passage.

ZRB  , kuṣṣu; *Throne.*—46 II. 50 *a*.

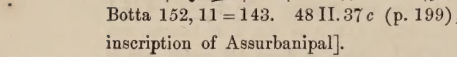
See p. 317, where the value of *kuṣṣu* is clearly shown. The Accadian  will be the "great piece of furniture."

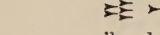
ZRB  —Syl. 383.

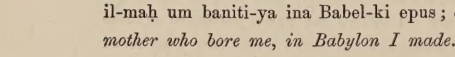
¶ , Zirubaniti.—Tig. jun. 12. 17 BM 15.

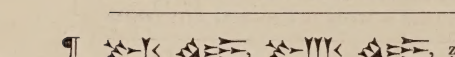
 , Zirupanitā.—Neb. Gr. i. 27, 32. Botta 152, 11 = 143. 48 II. 37 *c* (p. 199); 38 II. 32, 36, 46, *b* [a fragmentary inscription of Assurbanipal].

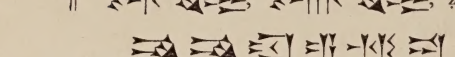
The Goddess Zirubanit. It is probably the same who is described as "the Great Mother" in the following passage of Nebuchadnezzar's slab:—

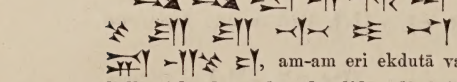
 , bit maḫ .... ana il-maḫ um baniti-ya ina Babel-ki epus; *a great house .... to the great divine mother who bore me, in Babylon I made.*—E.I.H. iv. 16.

¶  , ṣirpir; *Molten figures.* Heb. צִרְף.

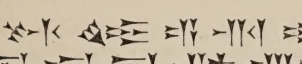
 , am-am eri ekdutā va ṣirpir sezuzuti ina ṣippi-sina uzziz; *bulls of hard metal and solid molten figures, on their platforms I erected.*—E.I.H. vi. 17.

 , am-am eri ekdutī va ṣirpir sezuzúti uzziz; *bulls of hard metal and solid molten figures I erected.*—Neb. Gr. i. 45.

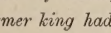
 , rímu erí ekdútī va ṣirpir-ṣirpir sezuzútī ina bab-rab bab-rab-su uzziz; *bulls of hard metal and solid molten figures in its great gates I erected.*—Neb. Bab. ii. 9.

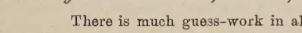
 , 8 ṣirpir erí sezuzúti sa limnū va aibi izannu imat múti tíri kaṣpi ebbi usalbis; *eight molten figures of hard metal, which upon evil-doers and enemies pour down fear of death, I covered with rows of white silver.*—Nerig. i. 26.

ZRB , sa am-am va ṣirpir banú garbu-ssa naklis usepis; *which bulls and molten figures tall within it skilfully I caused make* [i.e. *within which*].—E.I.H. vi. 5.

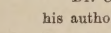
 , ṣirpir erí sa ina kiṣe bab-bab Bit-Saggaṭu .... la uzzizu sar maḫri .... eptik; *molten figures of metal, such as in the panels (?) of the gates of Bit-Saggatu .... a former king had not erected, ... I formed.*—Nerig. i. 21.

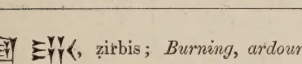
There is much guess-work in all the above examples; I have given so many in the desire to furnish future students with means for arriving at greater certainty.

¶  , ṣirbardu; *Epithet of Sardanapalus.*

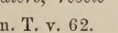
 , ṣirbardu kirib zuab.—Sard. i. 8.

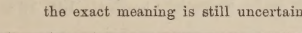
Dr. Oppert renders this "qui fait la division entre les flots." I do not know his authority; we have צַר in the sense of forcible action, and בָּרַר of dividing. I would suggest "a bold leader on the waters."

¶  , ṣirbis; *Burning, ardour.* Heb. צָרֵב.

 , ṣir gimir ummanáti nakiri sinuti ṣirbis yommis alṣá kima Yav izgum; *upon the whole of the soldiers, rebels and enemies, ardent as the day I rushed, as Yav pours.*—Sen. T. v. 62.

See p. 246; I do not know that this version is better than the one given there; the exact meaning is still uncertain.

¶  , iz-urbate; *Willow; wicker-work.* Heb. עֵרָב. Ps. cxxxvii. 2.

 , in elappi iz-urbate ana tamti [uddi] ittapku; *in ships of willow to the sea they proceeded.*—New Div. ii. 77.

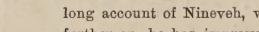
See Layard's "Nineveh and its Remains," 5th edition, Vol. 2, p. 95, where he describes rafts made of beams bound "with willow twigs." The same Hebrew word occurs in Levit. xiii. 48, 49, rendered in our version "the woof," in obvious allusion to interweaving.

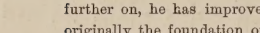
ZRD , izrat; *Engravings (?).* Syriac ܙܪܛ. Arabic ضرط.

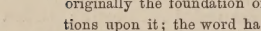
Timminnu daru duru's záti sa ultulla itti siṭir burumme izraṭ-ṣu izriṭ ma subú ẓindu-su; *a foundation, durable its duration for the future, which of old with writing . . . . . its engraving was engraved and its strength established.*—Sen. Gr. 36.

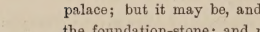
I have printed this twice before (pp. 123 & 266). The present version, though still uncertain, cannot be very far from the meaning; it is the second clause of a long account of Nineveh, which city, as Sennacherib informs us half a dozen lines further on, he has improved and augmented. The *timmin* I believe to have been originally the foundation or basement of a building, which had frequently inscriptions upon it; the word has been translated by "engraved cylinders," and when, as in the second column of the broken cylinder of Nabonidus, we find it "sought for to the right and the left, before and behind," it can hardly be the foundation of a palace; but it may be, and I think must be in similar passages, the inscription on the foundation-stone; and probably it might be any inscription whatever placed on the foundation of a building, whether engraved on barrel, slab, prism, or cylinder. I do not know how to render *burumme*. We have the Chaldee בְּרֻם, certe, etiam, sed, duntaxat; and in Syriac the same root signifies "rotten" or "eaten by worms." The Arabic بَرِم is a "borer," or "auger;" possibly a tool for engraving.

¶ , izrid; *Seal; divining rod.*

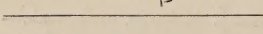
 —44 II. 27 *c.*

 —44 II. 28 *c.*

 —Syl. 374.

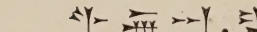
ZRḪ  , Zir'alai; *Land of Israel, or Jezreel.*

Occurs in New Div. ii. 92. See p. 25, where the word is erroneously printed ; the two characters are not unfrequently confounded, as observed under No. 102 of the list of Compound Syllables. The character , numbered 101, has been inadvertently placed there, though its sound is *uz*; it is found properly inserted at No. 32 of the Ordinary Alphabet.

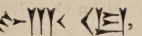
ZRZ  , Zurzukka.—Botta 146, 12 = 48.

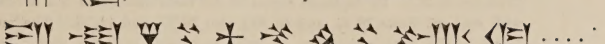
A city of Van, , captured and plundered by Sargon.

ZRḪ , ẓirḥa; *Cries, moans.* Heb. צְרָחָה. Zeph. i. 14.

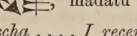


nisi asib libbi-sa emeda ṣipidtu va ẓirḥa; (*to*) *the people dwelling within it I gave occasion for lamentation and wailing.*—Botta 148, 6 = 78.

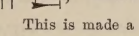
ZRK  , Muski; *the land of the Moschi.*



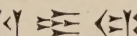
madatu sa Kummuḫi Muski . . . . amḫar; *tribute of Comukha and Moscha . . . . I received.*—Sard. i. 74.

¶  , izraku; *I am great.*—Sard. i. 32.

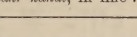
This is made a verb by Dr. Hincks, but the grammatical relation is contested, though the meaning can hardly be doubtful. There is a variant , *maḫku.*

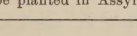
¶  , izri kanul.—E.I.H. iii. 49.

Some ornamental work put up by Nebuchadnezzar, in connection with the Bit-Zida of Borsippa; some water-work probably. See , *nahr kanul*, in line 71.

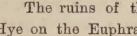
¶  , urkarina, *or* likkarina.—Tig. vii. 17.

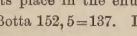
Some unknown tree enumerated among others brought from foreign lands to be planted in Assyria.

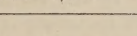
ZRL  , kulli, kullat; *All.* See under letter K.

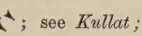
¶  , Zirlabaki; *Zerghul.*—Botta 36, 6.

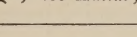
The ruins of this town (Oppert reads Zari) are still remaining, eastward of Hye on the Euphrates. It is identified with , because of its place in the enumeration of towns which is found on the inscriptions of Sargon; Botta 152, 5=137. Dr. Oppert assumes *Zari* as the ancient name.

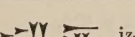
ZRM  ; see *Kullat;* All.—Sard. i. 15; iii. 128. Esar vi. 46.

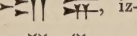
ZRN  , iz-erni.—Sen. T. vi. 42, 47. Neb. Yun. 64. Sen. B. iv. 5.

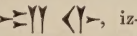
 , iz-ersi.—Botta 152, 16, 19 = 160, 163.

 , iz-erinu, *n.*—Sard. i. 87.

 , iz-erinū.—E.I.H. ix. 10. N. Gr. ii. 19, 22; iii. 36.

 , iz-erini.—Obel. 30, 140.

 , iz-erina.—Tig. vii. 17.

 .—E.I.H. iii. 21, 27; vi. 8, &c.

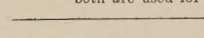
I believe all these forms denote the same tree, which is "pine" or "cedar." It was brought for building purposes by the Assyrian monarchs from Mount

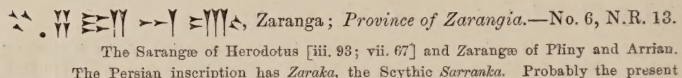
ZRN

Amanus [Sen. T. vi. 47; Sard. iii. 89], and by the Babylonian kings from Lebanon [Neb. Gr. iii. 36]. In duplicate copies of the same inscription *ersi* is found varying with *erni*—cf. Botta 38, 51, and 46, 63; also 38, 57, and 42, 76. The monogram is found in the same collocation as *erini* and *erni*, and the tree it represents is likewise brought from Lebanon [E.I.H. iii. 21]. The analogous roots in Hebrew, אֹרֶן and אַרְז, are usually translated "ash" and "pine," but according to Fürst both are used for any tall slender tree.

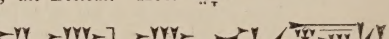
¶ , Zaranga; *Province of Zarangia.*—No. 6, N.R. 13.

The Sarangæ of Herodotus [iii. 93; vii. 67] and Zarangæ of Pliny and Arrian. The Persian inscription has *Zaraka*, the Scythic *Sarranka*. Probably the present Seistan, between Persia and Affghanistan. See Wilson's Ariana Antiqua, p. 152 *sqq.*

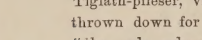
ZRP  , muspali; *the Bottom.* Heb. שְׁפֵל



tel labiru [lú] unakir adi eli mie [ai] lu usabil 120 tiqpi ana muspali l'uṭabi; *the old mound I threw down, to the water I brought it, one hundred and twenty layers on the bottom I made good.*—Sard. ii. 132; iii. 136.

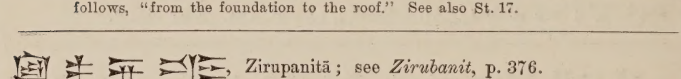
This is not quite clear. I think the following quotation from the octagon of Tiglath-pileser, vii. 71-84, will illustrate it, and show that the old mound was thrown down for the purpose of making an enlarged foundation. The king says "the gods ordered me to build a temple for them; I made bricks, prepared the ground, took its dimensions, laid its foundation upon a mass of hard rock, piled up bricks as a basis over the whole site;" and then  50 tibki ana supali uṭibi; "*fifty courses to the bottom I made good.*" After this the building of the edifice follows, "from the foundation to the roof." See also St. 17.

¶ , Zirupanitā; see *Zirubanit*, p. 376.

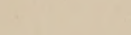
ZRQ  , *Name of a City.*—Sard. iii. 8, 9, 134.

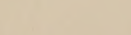
This city, which was near the Euphrates, is written with and in l. 8, and in l. 134. The true sound will be, therefore, *Sirqu.*

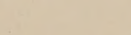
¶ , zirqi; *Dust.* Heb. דַּק (See Job ii. 12.)



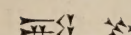
ummanate-sunu kima zirqi unikiz; *their soldiers like dust I crushed.*—Tig. iii. 98; see also vi. 6.

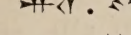
ZRR  , ṣirrū.—Bavian 30. Heb. צוּר.

 , ṣirrū.—Botta 152, 10 = 142.

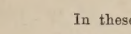
 , ṣirru.—38 II. 39 *b*.

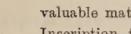
In these three extracts *ṣirru* forms a part of lists of choice stones and other valuable materials collected from divers sources for use in Assyria. In the Bavian Inscription the object of making the collection is indistinct, owing to the mutilation of the monuments, but it is certainly connected with the digging of canals and erection of buildings; in the inscription of Sargon the list is very miscellaneous, containing gold, silver, and steel, fine woods and rich coloured cloths, but no object is mentioned; in the third, which is a fragmentary inscription of Assurbanipal, the word has no determinative, and I think it is merely an epithet of a stone named *ṣaṭu* (see p. 338). The Hebrew term points to a hard flint.

¶  , Ṣurru, Ṣurrai, Ṣurri; *Country and city of Tyre.* Heb. צוֹר.

 , madatu sa Ṣurrai Ṣidunai Gubalai amḫar; *tribute of the Tyrians, Sidonians, (and) people of Byblus, I received.*—Obel. 103.

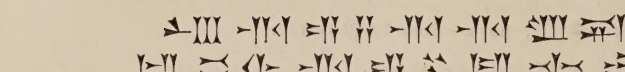
, ultu [ta] eli nahr Purrat Ḫatti Aḫarri ana ṣiḫarti-sa Ṣurru Ṣidunu Ḫumrí Udumu Palaṣtū adi eli tamtī rabti sa dimu shamsi ana niri-ya usaknis; *from upon the river Euphrates, the Hittites, Phœnicia the whole of it, Tyre, Sidon, Samaria* [*Omri*], *Edom, Palestine, to (the land) on the great sea of the setting sun, to my feet I subdued.*—1 Pul. 12.

See Sard. iii. 86, and (with var. ) 43BM10.

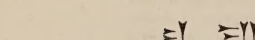
 , sa . . . . usapsiḫu Que va er Ṣurri; *who . . . . hath destroyed the Que and the city of Tyre.*—Sarg. 21.

The *Que*, written also *Guai*, are probably "the Gentiles" of the Hebrews, the Goyim. The word was originally used for a nation generally (see *goi gadol*, "great nation," in Gen. xii. 2), but subsequently the Jews appear to have restricted the name to their heathen neighbours. See p. 159.

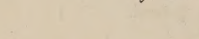
ZRR , ṣariri; *Statues, figures.* Heb. צִיּרִים. Is. xlv. 16.



kitre ṣariri russe kaṣpi ibbi sire matluti tamartu kabittu rabis usamḫir-sunuti; *homage of figures carved, silver white, bracelets many, a copious donation, largely I presented to them* [*made them receive*].—Botta 152, 23 = 167.

 , elap Kua ṣariri va abni uzain; *the tabernacle of Marduk with statues and stones I adorned.*—E.I.H. iii. 10.

See 62 II. 41 *c* for "the tabernacle of Marduk."

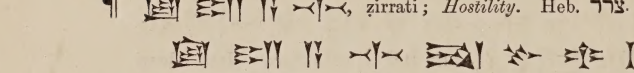
 , izbab naku ṣariri umma.—E.I.H. iii. 50.

I cannot understand this line.

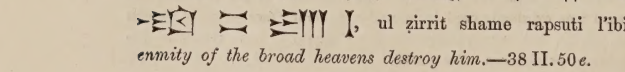
See a quotation from Assur b.p. vi. 70, in p. 336. I would suggest that *ṣariru zaḫalu* in that passage should be read "a figure of marble."

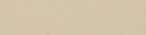
¶ ; see *Iz-pasur*, p. 368.

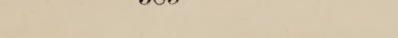
¶ , ṣirrati; *Hostility.* Heb. צָרַר.

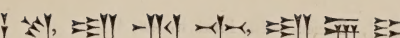
 , ṣirráti idbub-sunuti ma ina .... sadi marṣi pagar Azá pal bil-sunu iddú; *to hostility he incited them, and on the heights of rugged mountains the body of Aza, the son of their lord, they cast out.*—Botta 146, 2 = 38. See p. 54, for the word which I have not been able to transliterate.

¶ , ṣirrit; *Enmity.* Heb. צָרַר.

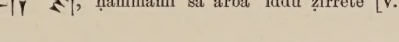
 , ul ṣirrit shame rapsuti l'ibita-su; *may not the enmity of the broad heavens destroy him.*—38 II. 50 *e*.

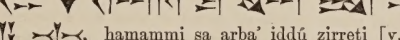
ZRR  , ẓirreti, ẓiriti, ẓirrat; *Treasures.* Heb. צְרוֹר, "purse."

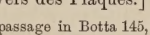
 , ḥammami sa arba' iddú ẓirrete [v. ẓirretū].—Sarg. 9.

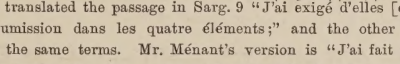
 , ḥamammi sa arba' iddú ẓirreti [v. ẓirretu].—Botta 167, 14. [Revers des Plaques.]

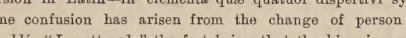
The same passage in Botta 145,2=14 with , *addā* for *iddú*. Dr. Oppert has translated the passage in Sarg. 9 "J'ai exigé d'elles [des terres] les symboles de soumission dans les quatre éléments;" and the other passage with *addā*, in nearly the same terms. Mr. Ménant's version is "J'ai fait voir les symboles de ma domination dans les quatre régions." Both translators give the same interlineary version in Latin—in elementa quæ quatuor dispertivi symbola dominationis." Some confusion has arisen from the change of person: *iddú*, "he scattered," and *addá*, "I scattered;" the fact being that the king in one inscription says "I scattered," in the others that he is the king who "has scattered." I would propose "I have [or who has] scattered treasures in the four regions;" *i.e.* everywhere.

 , ẓiriti kala nisi qatú-a usmallú; *treasures of all people my hand have filled.*—Nab. Br. Cyl. iii. 26.

 , ẓirrat-sina [ẓirraṣina] ana gati-ya umallú; *their treasures to my hand they have filled.*—Hammurabi i. 14.

¶  , zirritte; *Seed, lineage.* Heb. זֶרַע

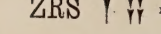
 , simat biluti-su ana kissuti va zirritti-su ana manzaz Bit-ḥarris mat-satra ana daris l'iqqura; *the stability of his power to his legions and his lineage, for the exaltation of Bit-ḥarris of the eastern land, for ever may they proclaim.*—Tig. i. 25.

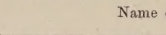
 , ana yási va ziritti-ya kiribta ṭabta l'ikrubuni; *to my children and lineage gracious union may they unite.*—Tig. viii. 34.

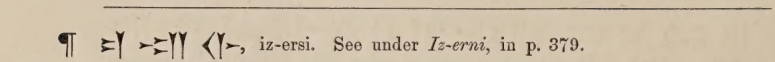
ZRS , Zarisu.—Sh. Phul. iii. 46, 47.

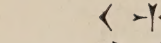
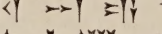
Name of two petty kings of the Nairi.

¶ , iz-ersi. See under *Iz-erni*, in p. 379.

ZRT  , mustabri; *sharp-clawed*, or *fierce*, or *beautiful*.

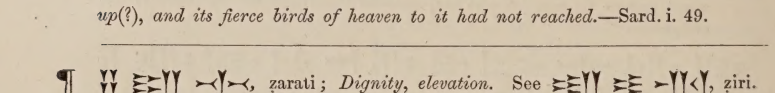
This word, used as an epithet of birds, has a variant in the long Sardanapalus Inscription, showing the sound to be *mustabri;* as the root may be either טְפַר, "a claw," שְׁבַר, "to tear," or שְׁפַר, "beauty;" there is a choice of three values, either of which will be an epithet suitable to "the birds of heaven;"  occurs without a variant in Tig. vi. 83, and Br. Obel. i. 31, always as an epithet of birds.

 , sadu kima ziqip rū anbar seṣunádi u iẓẓuri [ḫu] shame mustapri-su kirib-su la iharu; *the mountain like a sharp stake of iron stood up(?), and its fierce birds of heaven to it had not reached.*—Sard. i. 49.

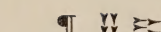
¶  , ṣarati; *Dignity, elevation.* See  , ṣiri.

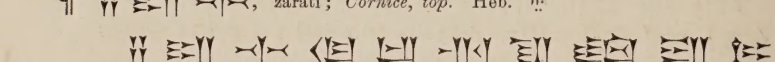
See under *Iz-karesu*, in p. 343.

¶ , zarati; *Cornice, top.* Heb. זֵר.

 , zarati kibri sa dur dalī sa kima ṣatū la uṭṭassu in kupri va agurri usepis; *the strong cornices of the high wall which like* ....., *I did not neglect, with cement and brick I caused make.*—Neb. Gr. i. 49. Uncertain.

Zarati is made in Bellino's fac-simile, but the mistake is obvious. For the expression rendered by "cement and brick," see p. 60.

¶  , iz-ruti; *Throne.*

 , nari-a epus tanati iz-ruti-ya ina libbi alṭur; *my tablets I made; the laws of my throne upon them I wrote.*—Sard. i. 99.

ZRT

I translate "throne," comparing *iz-ruti* with , *iz-ruti*, a variant of , in Sard. i. 44; see 46 II. 52 *a*. I would also compare the following line, from Tig. vii. 111, where *ruti* without the determinative must surely have the same meaning:—

ina ruti-sunu ṣirte usesib-sunuti; *in their lofty thrones I seated them.*

¶ , ṣirti, ṣirta; *Lofty, high, tall.*

ina rukub-taḫaẓi-ya ṣirti ṣapinat ẓahiri ina uqqum libbi-ya artakab; *in my lofty chariot of war, the sweeper of enemies, in the vengeance of my heart, I drove.*—Sen. T. v. 56.

iz-bunani ina kibiti-sunu ṣirti ana musab sarruti-ya abni; *statues in their high dignity at the seat of my royalty I made.*—Botta 33, 56.

bilut-ka ṣirti surihma-mma buluḫti iluti-ka subsá ina libbi-ya surkā; *may thy great power be exalted; in the worship of thy divinity may it subsist* [*be caused to be*]; *in my heart may it continue.*—E.I.H. i. 69.

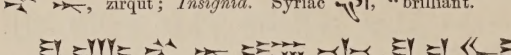
Surihma-mma is an irregular form.

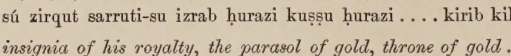
Ninib va Sidu galli-sunu [izkui] izzute va bamat-sunu(?) ṣirta ana idi biluti-ya isruku; *Ninib and Sinu their valiant servants and their tall bows* (*?*) (see p. 311) *for the defence of my dominion have granted.*—Tig. vi. 59.

See also Tig. vii. 111. Botta 37, 35. E.I.H. i. 35; ii. 6.

ZRT —32 II. 35 *d*.

¶ , zirqut; *Insignia*. Syriac ܙܪܩܘܬ, "brilliant."

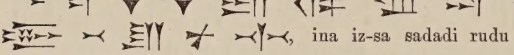

sú zirqut sarruti-su izrab ḫurazi kuṣṣu ḫurazi .... kirib kilat-su ezib; *he, the insignia of his royalty, the parasol of gold, throne of gold .... in his tents he left.*—Botta 151, 23(11) = 131.


ina birit nahri kima iẓẓuri kumí zirqut sarruti-su iskun; *among the rivers, like birds the insignia of his royalty he accumulated.*—Botta 151, 21(9) = 129.

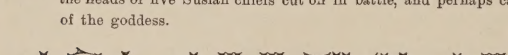
These readings are mainly from Dr. Oppert; in the last he hesitatingly reads *tusmi iskun*, "il fit flotter," where I have *kumi iskun*, "I accumulated." I take *kumí* from the Arab. كوم, but admit the uncertainty of the translation.

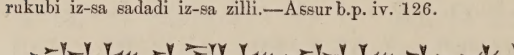
ZS , iz-sa.

I have long considered *iz-sa* to be the name of some sort of wood of which chariots, among other objects, were manufactured; but after collating several passages I find I am unable to do more than set down a few and leave them for future students:—

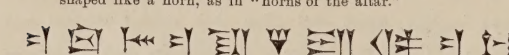

ina iz-sa sadadi rudu sarruti-ya azbat-ṣunuti.—2 Beltis, 5.

Sadadi has a variant , meaning "long." The whole passage refers to the heads of five Susian chiefs cut off in battle, and perhaps carried about in honour of the goddess.


rukubi iz-sa sadadi iz-sa zilli.—Assur b.p. iv. 126.

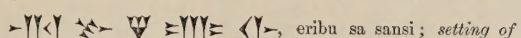

, &c., kai iz-sai kai iz-ruti kai kaṣpi, &c.—Sard. iii. 61.

"Horns(?) of *iz-sa*, horns of thrones, horns of silver;" some projecting ornament shaped like a horn, as in "horns of the altar."

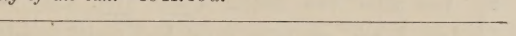

rukubi iz-sa sadadi iẓẓumbi.—Assur b.p. vi. 69.

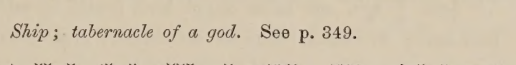
Printed, with some additions, in p. 336.

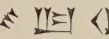
ZS , iz-su; *West; setting sun.*

 , eribu sa sansi; *setting of the sun;* lit. *passing of the sun.*—39 II. 16 *d.*

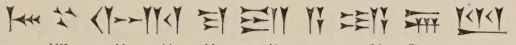
ZSG , elap; *Ship; tabernacle of a god.* See p. 349.

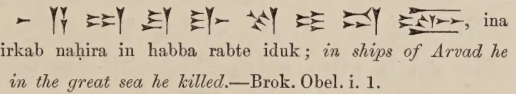
 , multaḫtu kirib elappi usarkib; *the remainder in ships he carried.*—Sen. T. iv. 31.

 , ina elappi Arvadáya irkab naḫira in habba rabte iduk; *in ships of Arvad he sailed, dolphins (?) in the great sea he killed.*—Brok. Obel. i. 1.

The fish is uncertain; Dr. Oppert reads "veaux marins." The value "tabernacle" ["sanctuaire mystique" of Dr. Oppert] is shown in 62 II. 32–54 *c*, where *elap* is repeated twenty-three times before the name of a god; the Assyrian equivalent is lost; see  in 62 II. 41 *c*, and example from E.I.H. iii. 10, in p. 382. I have incorrectly printed *elippi* instead of *elappi*, in p. 349–350.

¶ , , sakri, sakrat; *Cedars.*—Opp.

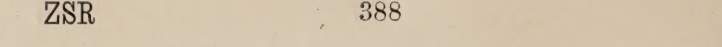
 , ana Ḫamáni eli iz-gusuri iz-sakri akis; *to Mount Amanus I went up, beams of cedar I cut.*—Obel. 97.

 , iz-ku iz-sakrat iz-survan kala rikki biblat Ḫamáni .... ultu ris sarruti-ya adi sanat [mu] III kan uqali kisáti; *ebony, cedars, cypress, all smooth, within Mount Amanus .... from the beginning of my reign to the third year, I collected stores.*—Botta 152, 11 = 143.

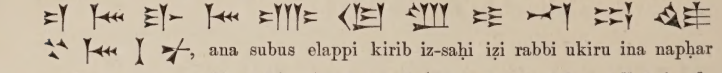
The actual trees cut are not identified. I have adopted the names given with hesitation by Dr. Oppert. The version of Dr. Hincks, printed in 1857 in the Dublin University Magazine, was "beams and pillars."

¶ , iṣṣiqta; *Submission.* See p. 365.

ZSH , iz-saḫi; *Docks*, or *pits (?)*.

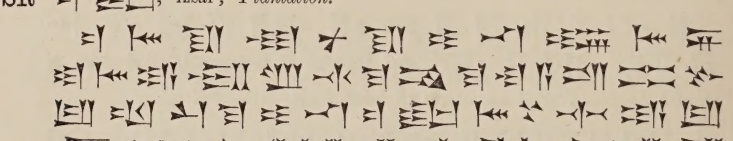
 , ana subus elappi kirib iz-saḫi iṣi rabbi ukiru ina napḫar mati-sunu; *for making ships in the docks (?) great trees they felled in the extent of their lands.*—38 BM 10 = Sen. B. iii. 24.

The Heb. שְׁחוּת, "a pit," or שׁוּחָה, "to swim," would suggest the meaning given, and the passage quoted would fully justify such meaning; but I cannot apply it to the following lines, which I do not understand:—

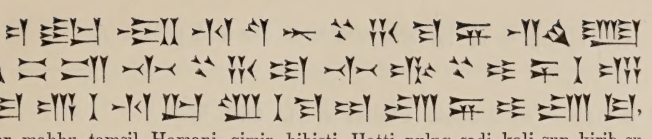
 , iz-saḫi-su sa pisim matsi aduk ma uḫinu-su asmud ma umallá garbáti gimir erani-su abbul aggur in isati [kuv] asrup.—Tig. jun. 24.

ZSP , iz-sa-pa; *Sceptre.* See , p. 367.

ZSR , izsar; *Plantation.*

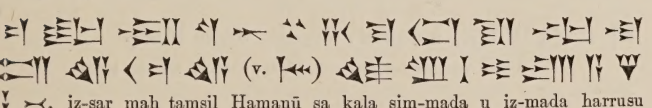
 , iṣi satunu sa ina sarrani abi-ya [ad-ya] maḫruti mamma lá iẓqupu lu alqa ma ina iz-sari matti-ya lu azqup va mu iz-sar aqra sa ina matti-ya la assu alqá iz-sari mat Asur lu ussib; *those trees, which among the kings my fathers before me none had ever planted, I collected, and in the plantations of my country I planted, and the name I called iz-sar; what in my country I had not raised I collected; plantations in Assyria I established.*—Tig. vii. 19–27.

I am not sure that I have divided the clauses correctly, and I have some hesitation about "the name I called *iz-sar*," but I think I have given the general meaning. See also New Div. ii. 68; Sard. iii. 109, 135; Sh. Ph. iv. 17; 42 BM 44, 45; Sen. B. iv. 37.

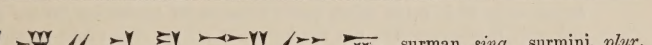
ZSR 

izsar maḫḫu tamsil Ḥamani gimir ḥibisti Ḥatti pulug sadi kali-sun kirib-su ḫurrusu ma abtani itata's; *a large plantation like those of Mount Amanus, the whole desirable, the choice of Syria, the hills all of them in it were cultivated, and I built its walls.*—Botta 37, 39.

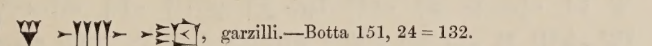
A little hazardous here and there, but compare Sen. Gr. 58 and the following passage from Esar Haddon:—



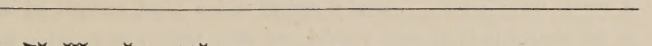
iz-sar maḫ tamsil Ḥamanū sa kala sim-mada u iz-mada ḫarrusu itá-sa emid; *a large plantation like those of Mount Amanus (in) which all plants and trees (were) cultivated, its walls I raised.*—Esar vi. 14.

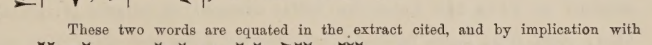
¶  surman, *sing.* surmini, *plur.* *Cedars, cypress, fir.*

Castell gives us "abies, cupressus, cedrus" as equivalents of the Chaldee שׁוּרְבָּן, *shurbán*, which is sufficiently near in sound to *surman*. The plural form *surmini* shows the pronunciation; it occurs in E.I.H. ix. 6, 10, where we find the statement that it was employed in building Nebuchadnezzar's palace, "which was completed in fifteen days"* (see viii. 64). The singular occurs very frequently; see Sen. Gr. 57; Esar v. 15, 38; Botta 152,14=158, &c. In Esar v. 19 it is said to be brought from Taurus and Lebanon. I think I have generally made it box-wood, from Schaaf, Leyden, 1686.

¶  , garzilli.—Botta 151, 24 = 132.

Dr. Oppert doubtfully suggests some ornament; it is followed by "golden," and I have not found it elsewhere.

ZSS  , *Throne.*—46 II. 51 *a*.

These two words are equated in the extract cited, and by implication with  , *kuṣṣú*, all signify "throne."

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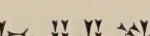
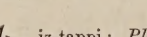
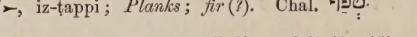
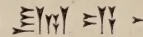
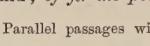
* This very curious statement coincides with a passage from Berossus, quoted by Josephus in his little treatise against Apion, i. § 19. I quote Whiston's translation—"However, as prodigiously large and magnificent as it was, it was finished in fifteen days."

ZT  , záti, záte. See *Zad*, p. 324.

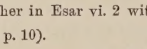
ZTB  , iz-ṭappi; *Planks; fir (?).* Chal. טְפַר.

 , iz-ṭappi kulab babi-sun emid; *of fir the posts of their gates I built.*—Botta 152, 20(8) = 164.

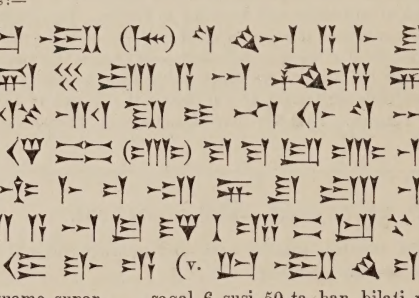
Parallel passages without occur in Botta 38, 66, and 16quater 116; and see another in Esar vi. 2 with  , *abime*, probably "fir," instead of *iz-ṭappi* (see p. 10).

¶  , iz-daprani; *Cypress.* Syriac ܕܦܪܢܝ.

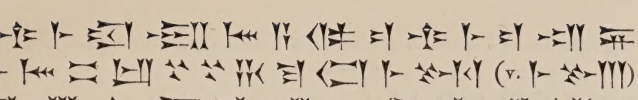
A tree used for building.—St. 18, 21; Sard. iii. 89. See p. 355.

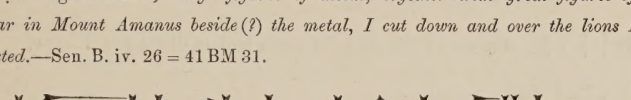
ZTM  , iz-timme; *Figures of wood.*

The long extract which follows here is collated from several inscriptions out of Botta's Volumes:—152, 18=162; 46, 73; 42, 83; 38, 62; and 16ter 108; I have included the extract under BTT, p. 140, which, partly owing to my having had but one copy, and partly to some oversight, was very incorrectly printed. The subject is the ornamentation of palaces building by Sargon in Khorsabad. Dr. Oppert makes *iz-timme* a species of tree, but we have clearly a metal as well as a wooden *timme* in the inscriptions. Some ornamental work seems to be understood, though not necessarily figures:—



8 urmaḫi tuame supar .... saqal 6 susi 50-ta han bilati maltaqti eri namri sa ina sipar Nin id(?) rabti ibbadqu ma malú namriri sa iz-timme iz-erni sutaḫuti sa 64-ta han kubur-sun biblat Ḫamani eli nirgale (v. urmaḫḫe) ukin; *eight lions pairs, beautiful, weighing six sosses and fifty* [410] *talents altogether, of shining metal, which for the decoration of Nin, the great power(?), were wrought, and were full of brilliance, to which wooden figures of cedar were added(?), which, amounting to sixty-four, (cut) in Mount Amanus, over the lions I placed.*

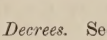
ZTM 
timme eri maḫḫi adi iz-timme iz-erni rabi biblat Ḫamanū mesut eri urakkiṣ ma ṣir nirgale ulmid; *large figures of metal, together with great figures of cedar in Mount Amanus beside (?) the metal, I cut down and over the lions I erected.*—Sen. B. iv. 26 = 41 BM 31.

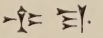

iz-gusuri rabi iz-timme maḫḫi .... ultu kirib Ṣirara Libnana .... usaldidú-ni; *great beams and large wooden figures .... from within Ṣirara and Lebanon .... they conveyed to me.*—Esar v. 14.

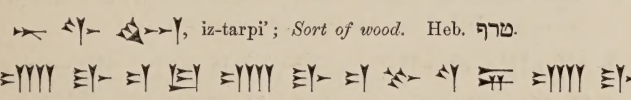
The blank is filled by a very large number of wood, stone, and metal objects, sent to Esar Haddon by vanquished kings of Syria and Cyprus. Dr. Oppert translates the words in the first line by "de grandes poutres du bois de *timmi*."

ZTR .—Esar i. 52. See p. 305.

¶ , zakut; *Decrees.* See p. 345.

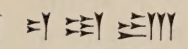
¶  . See p. 108, and the note in page v.

¶  , iz-tarpi'; *Sort of wood.* Heb. טַרְפָּה.

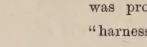

hekal iz-ku hekal iz-butni hekal iz-tarpi' in er ya Asur-ki epus; *a temple of ivory (?), a temple of pistachio (?), a temple of carving-wood (?), in my city of Assur I made.*—Br. Obel. ii. 15.

Perhaps a wood used for carving, analogous to *iz-bisli*, which I have conjectured to be derived from פְּסֶל. See p. 132. Mere guesses in both cases.

I give here some words which I cannot place in alphabetical order, together with a few additions:—

¶  , iz-attarate.—Sen. T. vi. 56.

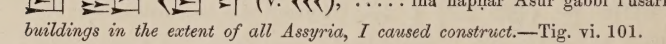
Follows "chariots" in a list of warlike stores, for the custody of which a place was provided. Mr. Talbot suggests "baggage-wagons." I propose as a guess "harness," see the Hebrew יתר.

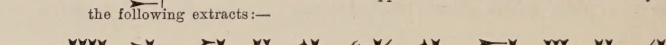
¶  appears as the name of some bird in Botta 154, 1 = 169.

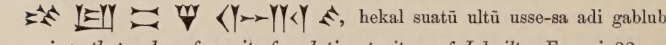
¶ , *Buildings.*

(v. ⟨⟨⟨), ... ina napḫar Asur gabbi l'usarkiṣ; *buildings in the extent of all Assyria, I caused construct.*—Tig. vi. 101.

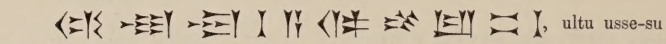
without the determinative appears to denote the foundation only. See the following extracts:—

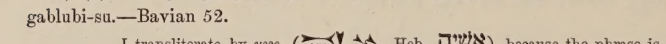

hekal suatū ultū usse-sa adi gablubi-sa arṣip; *that palace from its foundation to its roof I built.*—Esar vi. 22.

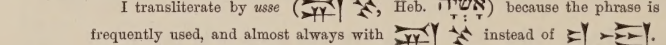

ta usse-su adi gablubi-su arṣip.—Sard. iii. 136.


ultu usse-su adi gablubi-su.—Bavian 52.

I transliterate by *usse* (, Heb. אֻשִּׁיָּה) because the phrase is very frequently used, and almost always with instead of . See Tig. vii. 85, &c. The first of the following extracts from the syllabary shows that signified the "digging" rather than "building" of the foundation; *inqar* and *ikkaru*, Heb. נֶקֶר. I do not understand the others:—

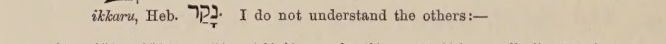
 —Syl. 287.

 —Syl. 288.

 —Syl. 289.

¶ The eighth month was denoted by . See the list of months in p. 50.

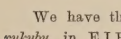
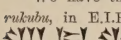
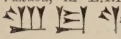
¶ , rukub; *a Chariot.* Heb. רֶכֶב.


ekil [alib] ṭaba ina rukub-ya va marṣa ina aqqullat eri lu aḫṣi; *the good country*

in my chariot, and the rugged in rollers of iron, I trusted.—Sen. T. iv. 66.

See p. 174.

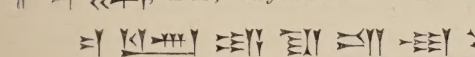
See also Tig. i. 71; iii. 4; iv. 84. Sen. T. i. 68; v. 29. Sard. i. 86; ii. 62, &c.

We have the word sometimes written phonetically;  , *rukubu*, in E.I.H. iii. 72;  , *rukubi*, in Esar iv. 6; and once  , *rukupi*, in Sen. T. v. 80.

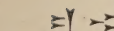
¶ .

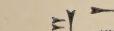
Occurs in Sen. T. iii. 36, as plunder taken from Hezekiah; and in Bot. 151, 23=131, as plunder from Merodach-baladan; whatever it may be, it is made of the same valuable material as the throne which immediately follows it:—"Gold" in Botta's Inscription, in Sennacherib's possibly "ivory." Dr. Oppert and Mr. Talbot are both inclined to look upon this as some royal seat. I rather think it may be the crown, which is not otherwise mentioned among the royal insignia carried away. An hieratic character in Lord Aberdeen's Black Stone, i. 20, which appears equivalent to the one in question, is translated "crown" by Mr. Talbot in his amended copy.

¶ , iz-tir; *Babylon-wood.*

 , iz erni-ya sa istu Labnanū iz-Babel illitī uplā; *my pine trees, which from Lebanon, Babylon-wood excellent, I brought.*—E.I.H. iii. 25.

Dr. Oppert renders this "les plus grands des arbres que j'ai fait transporter des sommets du mont Liban." This is a paraphrase, but nearly of the same import as my reading. I suppose Babylon-trees may have denoted the finest trees, as an Englishman or Frenchman might call the finest work London work and Paris work.

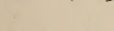
 ; see p. 383.

 ; see p. 365.

; see pp. 60 and 200.

; see p. 364.

; see p. 379.

 ; see p. 311.

Ḥ ח

Characters arranged under letter Ḥ.

, **ḥa.**

, **ḥi,** sometimes **ti.**

, **ḥu.**

, **aḥ, iḥ, uḥ.**

, **uḥ.** Not found in the more ancient monuments.

, **ḥal.**

, **ḥul.**

, **ḥar,** sometimes **mur.**

, **ḥub.**

, **aḥ,** "an enemy;" or "side." See pp. 24 and 396-7-8.

aḥ, "a brother." When used phonetically is pronounced **sis** and **uzur;** I have not found used phonetically.

Ḥ , ḥa; *Fish*, Accad. In Assyrian *Nun.* Arabic نون.

, nuni [ḥa] u iẓẓuri [ḥu]; *fishes and birds.*—Botta 154, 1 = 169.

, ḥa = nunu.—7 II. 25 *d.*

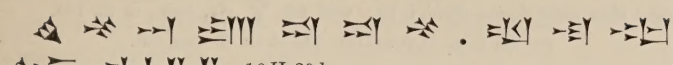
It appears from the following line out of a trilingual list that some sort of stone was named from a fish:—

.—40 II. 18 *c.*

The first word is clearly Accadian, and the second Assyrian. I think this is usual in the trilingual lists. I have no opinion about the third.

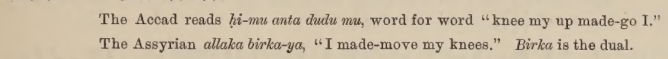
Ḥ , ḫi; *Knee*, Accad. In Assyrian *Birku*. See p. 121.

The following is from a list of Accadian and Assyrian phrases:—

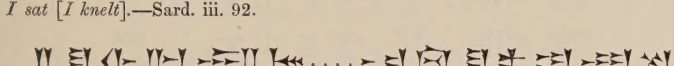


—16 II. 30 *b*.

The Accad reads *ḫi-mu anta dudu mu*, word for word "knee my up made-go I."
The Assyrian *allaka birka-ya*, "I made-move my knees." *Birka* is the dual.



ana Istar bilat Niná birka-y' asaba; *to Istar, lady of Nineveh, (on) my knees I sat* [*I knelt*].—Sard. iii. 92.

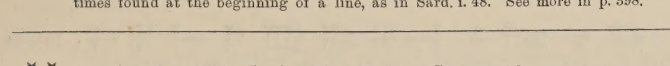


2 susi ur-maḫi ..... ina rukubi-su pattute ina niri-su ina ḫaruṭi [iz-pa] ina birk' iduk; *one hundred and twenty lions ..... in his open* (?) *chariot, on his feet, with sceptre, kneeling, he killed.*—Brok. Obel. i. 11.

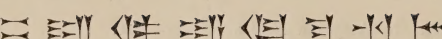
¶ , *Many, multitudes.*

In a very few cases we have in royal titles, where we so frequently find or *kissati* following the monogram or ; see , 1 Pul. 1, or in Sarg. 2, and sometimes , in Botta 36, 1; usually translated "king of many," or "king of nations." A small barrel of Assurbanipal in the hieratic character, an impression of which was communicated to me by Sir Henry Rawlinson, had in lines 1, 4, and 7, and I find the same on the signet-seal of Durri-galzu, given in the index to Vol. 1 of Rawlinson's Inscriptions, under Pl. 4. I believe this to be an abridged form of , found sometimes as a variant of ; see Esar vi. 15. "Army" is often rendered by , "warriors many;" see Esar ii. 9, and Obel. 24, 49, &c.; and this group in the inscription of Shamas Phul is always abridged to ; see ii. 19 (incorrectly rendered in the cursive copy), iv. 37 and 42. is considered a separate word, and it is sometimes found at the beginning of a line, as in Sard. i. 48. See more in p. 398.

¶ , ḫu, Accad; *Bird*. In Assyrian *iṣṣuru*. See p. 370.

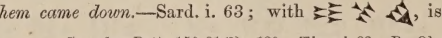


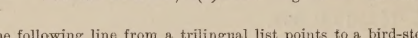
asar-sunu l'uvasseru ana gisallat sadi saqúti kima iṣṣuri [ḫu] lu ipparsu; *their place they abandoned, to the tops of rugged mountains like birds they fled.*—Tig. iii. 69.

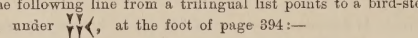
H  , quradi-ya kima ḫu eli-sunu ise'; *my soldiers, like birds, upon them came down.*—Sard. i. 63; with , iseḫi, in iii. 105.

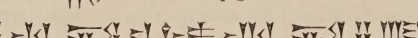
See also Botta 151, 21(9)=129. Tig. vi. 82. Br. Obel. i. 31.

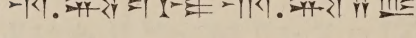
The following line from a trilingual list points to a bird-stone; like the fish-stone, under , at the foot of page 394:—

 —40 II. 17*c*.

 —Syl. 677.

 „ 678.

 „ 679.

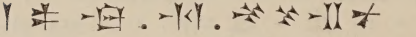
 „ 680.

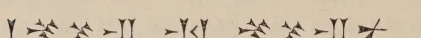
I do not understand these extracts.

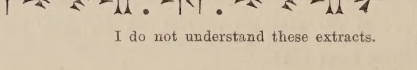
¶ is sometimes confounded with , the horizontal line being removed from the left side to the bottom. See a line from Sard. i. 88, printed in p. 217.

(A)Ḥ , aḫ; *Enemy, rebel; Side.*

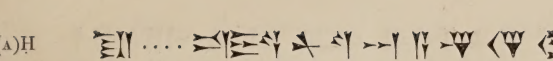
This word is Accadian, and when it signifies "enemies" or "rebels" it is read in Assyrian by *aibi* or *nikrut*. We have sometimes a determinative, or , and sometimes a phonetic complement, which decides the pronunciation. See p. 24.

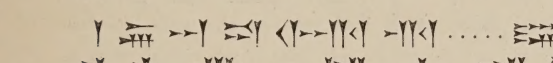
 , nir aibi ina mat-ya apruz; *the yoke of enemies in my country I broke through.*—Tig. vi. 53.

 , patnus aibi ṣaerut Asur; *subduing rebels hostile to Assur.*—Tig. viii. 40.

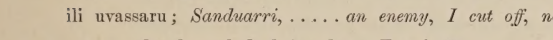
 , sar sa .... matani sabṣute-va malki aibi-su kima giabi uḫaziṣu; *king, who ..... countries turbulent and kings his enemies, like grass hath cut off.*—Sard. i. 22.

(A)H , sa .... arki nikrut Asur patgimri-sunu ittallaku; *who after the enemies of Assur, all of them, hath pursued.*—Tig. vii. 39.

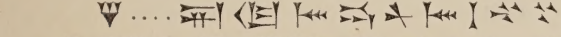
 , Ṣanduarri .... aibu aqẓu la paluḥ biluti-ya sa ili uvassaru; *Sanduarri, ... an enemy, I cut off, not a respecter of my power, who the gods had forsaken.*—Esar i. 37.

 , sa ..... malki aibi-su kullat mati-sunu ana niri-su usaknisa nikrut Assur anta u kita istananu; *who .... the kings his enemies (and) all their countries to his feet hath subdued, (and) the rebels against Assur, high and low, hath opposed.*—Sard. iii. 129.

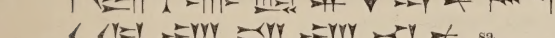
See Tig. i. 9, 52; vi. 85, &c. Sen. T. i. 56; v. 52, 64. I do not understand Tig. vi. 49.

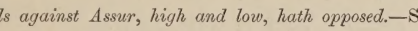
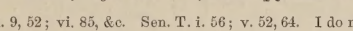
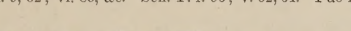
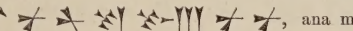
 , ana mati nukurte sutnunu; *to countries hostile he hath opposed.*—Tig. i. 44.

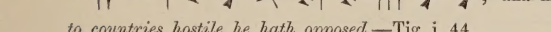
For the sound *kur* see the following:—

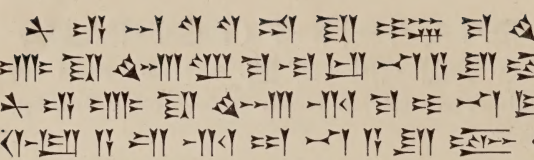
 .—Syl. 584.

¶ A Side:—

 , imna aḥ kumela usazbita; *the right side of the portico (?) I caused occupy.*—Sen. T. vi. 53.

I do not remember to have found used as "brother," but it appears in 29 II. 63 *a* as equivalent to , as also in the name of Sennacherib, as printed in R.I. Vol. 1, Pl. 6, No. vii A. and B. — In Sen. T. iii. 16, I would propose to read  , *akrib bannate*, "desolation of families," but doubtfully. — I think  , in Esar ii. 22, must have been printed instead of  , "rebel;" and the equivalent in the text was probably  , *nakrut*.

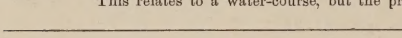
¶  , or perhaps , was used in summing up a total; see Tig. iv. 83: Sh. Ph. i. 50; 2 Mich. i. 17.

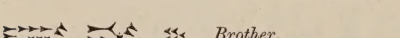
(A)Ḫ  , aḫe shams uddu sa sar maḫri usaḫru ma la ibná ṣukki-su aḫe usaḫri ma ina kupri va agurri abná ṣukki-su; *the eastern side* [*side of sun rising*] *which a former king had caused dig, and not had built its coverings, (that) side I caused dig, and with cement and brick I built its coverings.*—Nerig. ii. 6, 8.

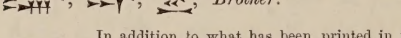
This relates to a water-course, but the preceding lines are incomplete.

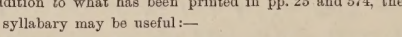
¶ , *Brother.*

In addition to what has been printed in pp. 23 and 374, the following extracts from the syllabary may be useful:—

 .—Syl. 235–9.

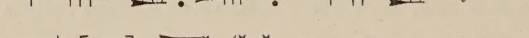
 .—Syl. 276.

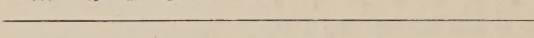
 .—Syl. 277.

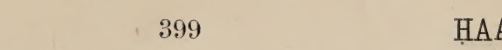
¶  , *City of Ur, now Mugheir.* See p. 375.

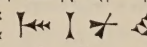
ḪA , *Many.*

I have arranged this under ḪA, though I believe it is one letter, like and some others; but one whose pronunciation is unknown to me. It is usually read *ma'da*, or some form of the word, which is occasionally denoted by a phonetic complement. Now and then it varies with , as in Esar vi. 15; and not uncommonly it may be looked upon as merely a sign of the plural.

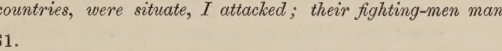
 , umzikku usassi-sunuti ma ilbinu libnatî; *submission I made them bear, and they made bricks* [or *bricks many*].—Esar v. 3.

 , bit ma'dat ilani sa eri-ya Asur anḫute epus usaklil; *houses many of the gods of my city of Assur, (which were) decayed, I made (and) completed.*—Tig. vi. 88.

ḪA  , erani sa Gilḫi sa ina birit sadu-ṣu Arua Arardi mati dannute saknú-ni aksud dikti-sunu ma'di aduk; *the cities of Gilkhi which, among its mountains of Arua in Armenia, strong countries, were situate, I attacked; their fighting-men many I slew.*—Sard. i. 61.

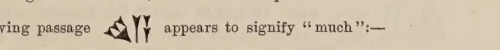
I read *saknú-ni* without hesitation, from a collation of this passage with the following of similar import in Sard. iii. 98:—*Erani dannute sa in kirib Adani saknú-ni aksud*, "the strong cities which in Adani were situate I attacked;" where *saknú-ni* is written  in all letters. occurs very frequently in this inscription, as in i. 40, 66, 71; ii. 49, and elsewhere, always following the relative *sa*; see the note in p. 322.

In the following passage appears to signify "much":—

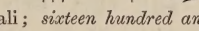
 , 1604 billat 20 mana kaṣpu ibbu eri ma'du .... uqali; *sixteen hundred and four talents and twenty manehs of white silver, metal much, ... I collected.*—Botta 152, 9 = 141.

In Sard. ii. 64, varies with , which would be pronounced probably *ma'dā*; in some copies of Sard. i. 71 we have instead of , which would seem to show that is not a single letter, but I have never seen such a division elsewhere.

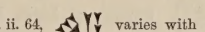
¶ , *zabi-ma'dī*, "warriors many," is used for "army," and generally read *ummani* or *ummanate*; in Tig. iv. 10 it varies with *ummanate*.

 , Aḫuni adi ili-su rukubi-su kurrai-su turi-su tur-sali-su ummani-su aṣuḫa-su; *Aḫuni with his gods, his chariots, his horses, his sons, his daughters, his soldiers, I removed him.*—Obel. 49.

See more in p. 395.

ḪAA  , Ḫaiappai.—Tig. jun. 53.

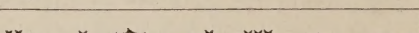
Name of a city mentioned with Temai, Ṣab'ai, and Badanai, in an unconnected line, broken at both ends.

¶  , Ḫainu.—New Div. i. 53.

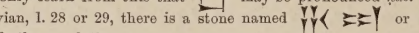
Name of a chief of *Ṣama'lai*, apparently the same with *Ḫánu* of *Ṣam'alai*, mentioned in l. 42, defeated by Shalmaneser, with several other petty princes, near the Euphrates.

ḪAA , ḫairu; *a Husband.*

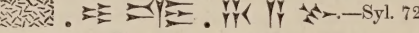
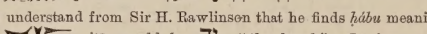
From the information of Sir H. Rawlinson, who has found the word connected with , *ḫirtu*, in a vocabulary.

ḪB  .—Syl. 543.

I only learn from this that may be pronounced *ḫab*. In the inscriptions of Bavian, l. 28 or 29, there is a stone named or , with several others, relating to some water-works erected near a river; but the inscription is too much mutilated to allow of accurate translation.

¶  .—Syl. 725.

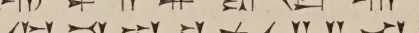
I understand from Sir H. Rawlinson that he finds *ḫâbu* meaning the "left hand;" , *itā*, would be יָד, "the hand." *Itā* is repeated seven times in the Syllabarium, from No. 722 to 728, and one of the equivalents (No. 724) is , *imnu*, "the right hand;" the Accadian equivalents are all gone. Our own "left," and the Italian *manca* for the "left hand," both point to "defect;" and the Heb. חָבָא, "to hide," and חוֹב, "debt," contain a like notion. See the following:—



[v.], kepáni sa kirib Muzur upakidu abu banú-a ana dáki ḫabáte; *rulers whom in Egypt the father begetting me had appointed for the punishment of defaulters.*—Assur b.p. i. 58.

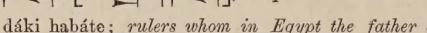
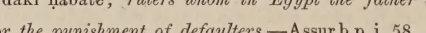
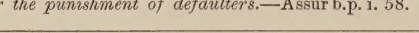
¶ , ṭib. See under Ṭ.

¶ , ḫibi; *Something deficient.* Heb. חָבָא or חוֹב.

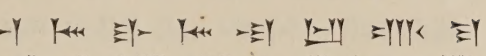
Often found on the bilingual slabs where something is omitted. This occurs half-a-dozen times in some sheets. See Sh. 16 in R.S., Vol. II.

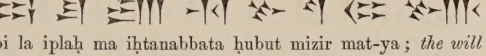
 .—Syl. 340.

ḪBD , ḫi-bit; *Temple*, or *shrine*. [*Kneel* and *house*, Accad.]

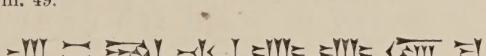


 , ḫi-bit Billat Sin u Gulanu Ḫea-mannu Yav tig rabu shame irṣiti lú addi; *a temple for Beltis, Sin, and Gulanu, ... Yav, great ruler of heaven and earth, I founded.*—Sard. ii. 135.

ḪBD , ḫubut; *Devastation, injury; spoil.* Heb. חֲבַט.


nis ili rabi la iplaḫ ma iḫtanabbata ḫubut mizir mat-ya; *the will of the great gods he reverenced not, and wasted wasting the border of my country.*—Assur b.p. viii. 49.

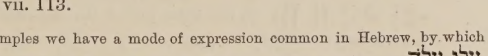

nisi Aribi itti-su usankir ma iḫtanabbata ḫubut nisi sa Assur; *the people of Arabs with him he made rebel, and harassed harassing the people of Assur.*—Assur b.p. vii. 113.

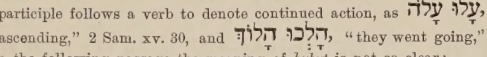
In these examples we have a mode of expression common in Hebrew, by which an infinitive or participle follows a verb to denote continued action, as עָלוֹ עָלָה, "they ascended ascending," 2 Sam. xv. 30, and הָלְכוֹ הָלוֹךְ, "they went going," 1 Sam. vi. 12. In the following passage the meaning of *ḫubut* is not so clear:—

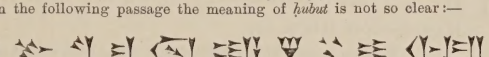

nisi ḫubut izbani-ya sa sadi va tamtī ṣit shamsi in libbi usesib; *men, the spoil of my arrows, of the mountains and sea of the rising sun, in it I settled.*—Esar i. 31.

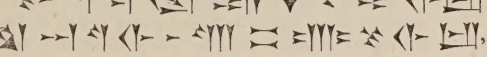
I have adopted the version of Dr. Oppert, "les hommes que mon arc a domptés."

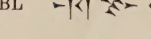
ḪBL , ḫabal; *Corruption, injury.* Heb. חֶבֶל.

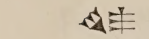

sutesur la lihi la ḫabal; *to rule, not violence, not corruption* [*without violence, without corruption*].—Sarg. 40.

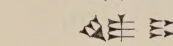
¶  , ḫibilti, *pl.* ḫibilta, *ac. Injury, grievance.*

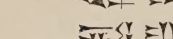

musallimu ḫibilti-sun; *repairer of their injuries.*—Sarg. 4.


ḫibilta-sunu akal; *I terminated their grievances.*—Botta 144, 7 = 7.

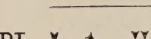
ḪBL  , – , ḫubullu, ḫubulli; *Valley, coast.* Heb. חֶבֶל.

 .—12 II. 35 *a*.

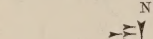
 .—12 II. 39 *a*.

 —40 II. 49 *d*.

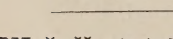
I have not found these words in any text, but they are good Semitic (see Zeph. ii. 5, 6). The forms , given in Sh. 12 as Accadian, are used frequently in all inscriptions, from Tiglath-pileser downwards; and they have, I think, a Semitic root. The word in Sh. 40 denotes some stone, probably named from the locality of its origin.

ḪBL  , Ḫibiltiël.—Sard. iii. 30.

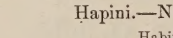
Name of a chief or governor of a city in the country of Laqe ( ) on the upper part of the Euphrates. Dr. Oppert reads the name *Khinti-el.*

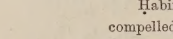
ḪBN  , Ḫabini.—Sard. iii. 55, 65; Obel. 67. , Ḫapini.—New Div. i. 35.

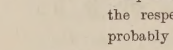
Ḫabinu, a petty king of the city of Tel-Abnai, near Arbela (see p. 10), who was compelled to pay tribute by Tiglath-pileser and by Sardanapalus. As the dates of the respective notices differ by nearly twenty-five years, the tributaries were probably father and son. The name of Ḫabinu on the obelisk is damaged.

ḪBR  , Ḫabur; *the River Khabur.*—Tig. vi. 71. Sard. i. 77; iii. 3, 31.

There were more rivers than one of the same name, but the river mentioned by Sardanapalus must have been that one which falls into the Euphrates at Carchemish.

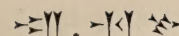
¶  , Tel-ḫibiri.

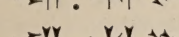


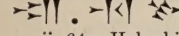


ina eli Tel-ḫibiri sa er Ḫumut igabbu-sú-ni er epus er Kar-Assur sum-su [mu-su] abbi; *upon Tel-ḫibiri which they call it Ḫumut, a city I built, (and) Kar-Assur its name I called.*—Tig. jun. 10.

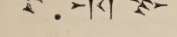
It would appear from this line that the lengthening of the *u* in an indirect or subjunctival clause [p. 322] might be transferred from the verb to the enclitic pronoun. I do not remember to have seen any other instance of this; it is in fact superfluous, the suffix *ni* sufficiently indicating the indirect state of the verb. See *sa usazbitu-sunu-ni*, in Sard. i. 103, and *sa apilu-sina-ni*, in Sard. iii. 133. The usage was somewhat lax generally.

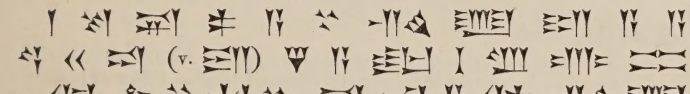
ḪBS  .—Obel. 161, 162. Hubuská.

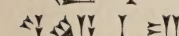
 .—Obel. 146, 18 = 54. New Div. i. 20; ii. 64. Hubuskia.

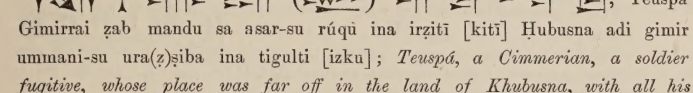
 .—Obel. 44. 13 BM 8. Sard. ii. 80.

The first two of these forms obviously denote the same place, and a comparison of the passages, so far at least as relates to the obelisk and bulls, renders it highly probable that the third form is equivalent to the others. We have *Ḫubuskai* in Sh. Ph. ii. 37, and instead of in Obel. 177 and Sard. i. 57. The place must be on the north-east of Nineveh, among the mountains near the lake *Van*. It might be rash perhaps to suggest any resemblance between *Ḫubuskai* and the *Vasburak* of the Modern Armenians; but some phonic manipulation [*r*=*s*] might be allowable, and the places certainly approximate.

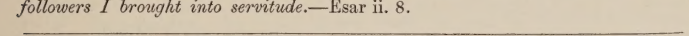
¶  , Ḫubusna.

 , Teuspá Gimirrai ẓab mandu sa asar-su rúqū ina irṣitī [kitī] Ḫubusna adi gimir ummani-su ura(ẓ)ṣiba ina tigulti [izku]; *Teuspá, a Cimmerian, a soldier fugitive, whose place was far off in the land of Khubusna, with all his followers I brought into servitude.*—Esar ii. 8.

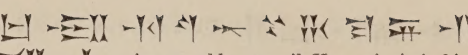
¶  , ḥipisti; *Select; trodden down, layers* (?). Heb. חָפַשׂ. Arabic حفش, (*con*)*eulcavit*, Golius.

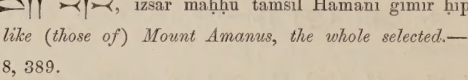
 , ḫuraẓ kaṣpi eri nizikti abni ḥipisti Ḫamani pil-su usatriza; *gold, silver, metal precious, stones selected from Mount Amanus* (*its excellent*) *I arranged.*—Botta 38, 51.

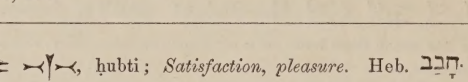
Pil is again used for *pili* in line 69. *Pil-su*, "its excellent," which comes in so awkwardly here, points to the excellent selected stone from Mount Amanus. I am inclined to believe that when a writer by inadvertance had left out a word, he inserted it as soon as he discovered his error. See under *Ḫattu*. p. 410.

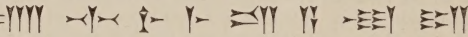
 , ḥipisti epiri [isi] dunu-sun addi; *their large layers of earth I laid down.*—Botta 152, 16 = 160.

Somewhat doubtful. See p. 253.

ḤBS  , izsar maḫḫu tamsil Hamani gimir ḫipisti; *a large plantation like (those of) Mount Amanus, the whole selected.*—Botta 37, 39. See pp, 388, 389.

ḤBT  , ḫubti; *Satisfaction, pleasure.* Heb. חֶבְרָה.

 , itti ḫubti mahdi sallati kabitti salmis atura ana Nineveh-ki; *with great pleasure and much plunder safely I returned to Nineveh.*—Assur b.p. i. 121.

ḤG  , *Good.*

This is without doubt a single character; but the Accadian form, with the Accadian adjectival termination *ga* [see p. 156] has induced some students to suppose that we have here an Accadian compound, originally signifying "devout" or "pious," from , "to kneel," like *em-ga*, "glorious," and *dan-ga* or *kal-ga*, "powerful." This is probable, but the word was used for any sort of goodness, such as a good road. See , Tig. vi. 66, and , Tig. vi. 51, in passages exactly parallel, pronounced *alip ṭaba*, or perhaps *egil ṭaba*, "easy country." I shall, therefore, arrange under *ṭ*. See the list of Compound Syllables, No. 110.

ḤGL , ḫigala; phonetic rendering of .—Sir H. Rawlinson.

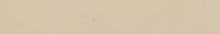
¶ . , Ḫirimmu, Ḫirimme.

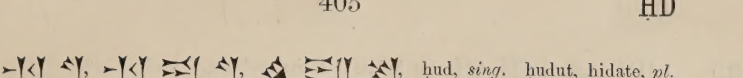
, baḫulati er Ḫirimme aibi akẓi; *the people of Ḫirimmu, rebels, I cut off.*—Sen. B. i. 8.

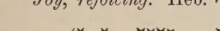
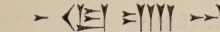
Occurs also in Sen. T. i. 56, Sen. Gr. 19, and elsewhere; we have the form *Ḫirimmu* in Neb. Yun. 12. I find no positive indication of the locality, but think it was in the mountainous country north of Nineveh.

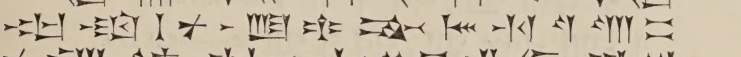
ḤGR , Hagaranu.—Sen. T. i. 45. Tig. jun. 8.

A tribe mentioned with about forty more, subdued during seventeen years of the reign of the biblical Tiglath-pileser; and again, with near twenty others, plundered by Sennacherib in his first year. All of these appear to have been Aramæans.

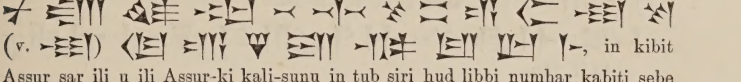
ḪD  , ḫud, *sing.* ḫudut, ḫidate, *pl.* *Joy, rejoicing.* Heb. חֶדְוָה.

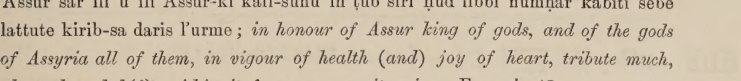

(v.) , in kibit Assur sar ili u ili Assur-ki kali-sunu in ṭub siri ḫud libbi numḫar kabiti sebe lattute kirib-sa daris l'urme; *in honour of Assur king of gods, and of the gods of Assyria all of them, in vigour of health (and) joy of heart, tribute much, plenty hoarded (?), within it for ever may it arise.*—Esar vi. 42.

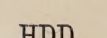
Not very explicit perhaps; it is simply a prayer that in honour of the gods health and prosperity with wealth and profit may accrue in a palace mentioned previously. Compare Neb. Yun. 92, where a parallel passage occurs; much damaged but with valuable variants:  , *libúa*, "may it come," for *l'urme*, "may it arise," and  , *dur dar*, for *daris*. See *Daru durus*, p. 266.

 , lu-niqut ana ilani-ya azbat nabṭan ḫudut askun; *victims for my gods I obtained (?), spectacles for rejoicing I instituted.*—Obel. 70.

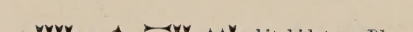
This is uncertain, but probable; the passage is an account of the preliminaries to putting up a statue of the monarch, and writing upon it a narrative of his conquests. Dr. Hincks translated, in 1853, "I *offered sacrifices* to my gods, I made [a new temple]." The italics show doubt; the brackets were intended to denote a mere makeshift. Dr. Oppert, in 1865, reads "je vouai des sacrifices à mes dieux, et fis des *nabdan hudut*." The parallel passage on the bull 15BM22 might have helped us, but it is hopelessly damaged.

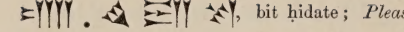
 , hekal musab sarruti-ya markaṣ nisī rabatī subat risáti va ḫidáṭī asar katrutī uktanna-su; *a palace, seat of my royalty, assemblage of great men, abode of supremacy and gladness, place of pillars* [*capitals*] *I established it.*—Neb. Gr. iii. 30.

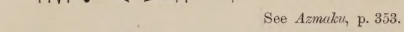
 , bit elut atmana qusuṭa subat ḫidate-sunu musab tasilṭi-sunu ..... akbud; *a lofty house, an ornamented temple, the abode of their enjoyments, the seat of their authority .... I wrought.*—Tig. vii. 91.

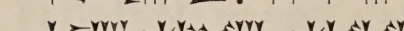
ḤD  , bit ḥidate; *Pleasure-house.*—Sard. iii. 90.

See *Azmaku*, p. 353.

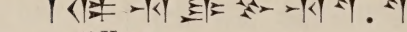
 .—43 II. 21 *a*.

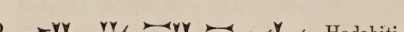
 .—43 II. 22 *a*.

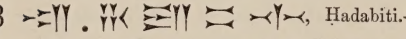
 .—43 II. 24 *a*.

ḤDB  , Ḥadabiti.—Bavian 11.

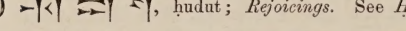
One of eighteen towns from which Sennacherib dug canals to supply Nineveh with drinkable water.

ḤDD  , ḥudut; *Rejoicings.* See *Ḥud*, p. 405.

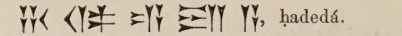
¶  , ḥadedá.

 , ameru (aqi) buṣṣurat ḥadedá utra ikbá.—Assurbanipal's Egyptian Campaign, l. 24.

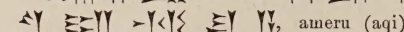
I cannot read this line, which is incomplete. For the value *ameru* see Syl. 270.

¶  , Ḥudadu.—Tig. jun. 6.

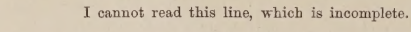
One of a long enumeration of tribes conquered by Tiglath-pileser.

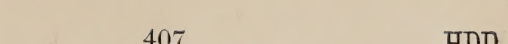
¶  , ḥiṭṭi, *g.* *Rebellion.* Heb. חֵטְא.

Varies with and in parallel passages; the word must, therefore, be *ḥiṭṭi*, or *ḥiṭi*. According to Buxtorf, Kimchi considered *hátá* to be equivalent to *rebellion.* [See Buxtorf's small Lexicon, London, 1646.]

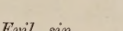
 , ṣabi bil-ḥiṭṭi sa itti-su in tigulti usanqit; *the men rebellious who were with him to servitude I subdued.*—Obel. 81.

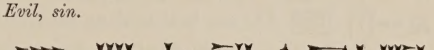
The identical passage in 15 BM 26 has .

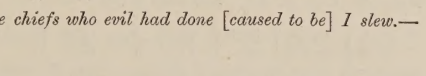
 , Urbi Aramu .... adi turi er bil-ḥiṭṭi useẓā; *the Arabs (?) and Aramæans, ... together with the men of the city (who were) rebels, I carried off.*—Sen. T. i. 39.

ḤDD  , sa sariṣi sa sariṣ sarani bil-ḫiṭi siri-sunu ubattiq; *of the officers of the kings' officer, rebels, their limbs I cut off.*—Sard. i. 92. Uncertain.

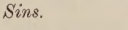
See also Sard. i. 82, 85. Obel. 153. Botta 145, 23=35.

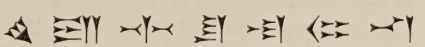
¶  , ḫiṭṭu; *Evil, sin.*

 , sakkanaku rubut sa ḫiṭṭu usabsú aduk; *the priests (?) (and) the chiefs who evil had done [caused to be] I slew.*—Sen. T. iii. 2.

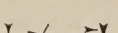
 , ṣitute-sunu sa ḫiṭṭu va qullultū la isú kabtu nir biluti-ya emid-ṣunuti; *the common people of them, who sin and wickedness had not in a great degree, the yoke of my power I placed upon them.*—Esar ii. 19.

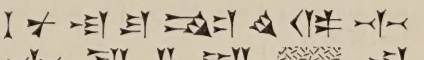
I am not sure that we should not punctuate differently, and translate the last clause "heavy the yoke of my power I placed upon them."

¶  , ḫiṭati; *Sins.*

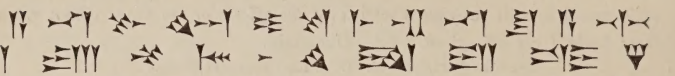
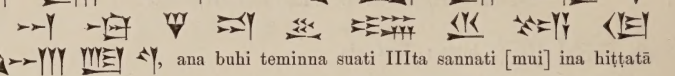
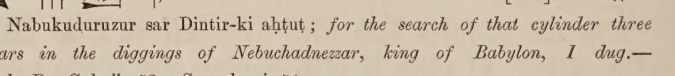
 , izbat niri-ya ḫiṭati-su la mina abuq ma avissur mat-ṣu; *he received my yoke, his sins unnumbered I excused, and I left his country.*—Botta 146, 15 = 51.

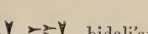
Avissur is an unusual form, but it appears to be admissible. I think the last clause may be understood "I left him in possession of his country."

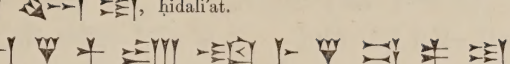
¶  , ḫiṭiti; *Sinners.*

 , ṣittute-sunu la bane ḫiṭiti va qullulti sa ara ..... la ibsú ussur-sun akbi; *their common people not being sinners or revilers, who accursed (?) were not, I declared their rectitude.*—Sen. T. iii. 6.

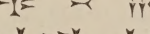
ḪDD , , ḫiṭṭatā, ḫiṭṭáti; *Diggings.* Ch. חַטָּט. Syriac ܚܛܛ.

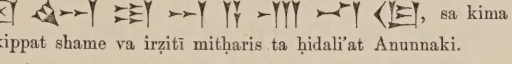




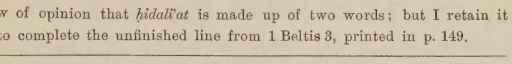
ḪDL  , ḥidali'at.

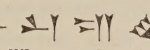
 , sa kima shamas talime sa kippat shame va irṣitī miṯharis ta ḥidali'at Anunnaki.

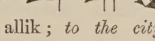
I am now of opinion that *ḥidali'at* is made up of two words; but I retain it here merely to complete the unfinished line from 1 Beltis 3, printed in p. 149.

ḪDM  , ḥitmudis; *Eagerly.* Heb. חָמַד.

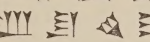
 , ana er Marqaṣi ḥitmudis allik; *to the city of Marqaṣ eagerly I went.*—Botta 142, 2 = 86.

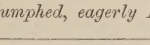
 , ana Babel-ki sa ana kasadi uzammeru-su ḥitmudis allik; *to Babylon, on the capture of which I had triumphed, eagerly I went.*—Bavian 44.

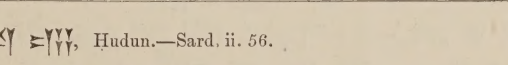
ḪDN  , Hudun.—Sard. ii. 56.

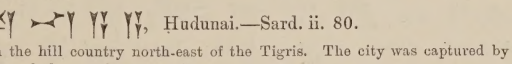
 , Ḥudunai.—Sard. ii. 80.

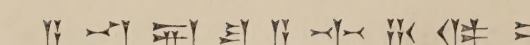
A city in the hill country north-east of the Tigris. The city was captured by Sardanapalus, and the people made tributary.

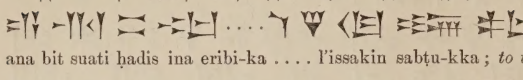
¶  ; see under ḤRB.

ḪDS  , ḥadis; *Joyfully, bountifully.* Heb. חָדָה.

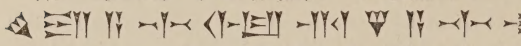
 , ana hekal-su sa kirib Babel-ki ḥadis erum [erub]; *to his palace, which is in Babylon, joyfully I passed.*—Sen. Gr. 9 = Sen. T. i. 26.

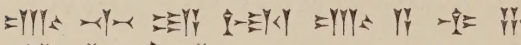
 , ana Babel-ki maḥazi Bel saqal ili ina eliz libbi numḫar pani ḥadis erum; *to Babylon, the fortress of Bel, who weighs* [*judges*] *the gods, in exultation of heart, and tenacity of face, joyfully I passed.*—Botta 159, 9 = 141. *Erum* for *erub*, because of *ma* following.

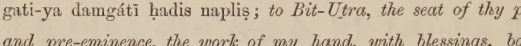
ḤDS 
ana bit suati ḫadis ina eribi-ka .... l'issakin sabṭu-kka; *to that house happily with thy favour .... may thy sceptre be held fast.*—Nab. ii. 8.


ana Bit-Utra subat biluti-ka ina ḫidâti va risâti libit gati-ya damgâtī ḫadis napliṣ; *to Bit-Utra, the seat of thy power, in rejoicing and pre-eminence, the work of my hand, with blessings, bountifully do thou grant favour.*—Senk. Cyl. ii. 17.

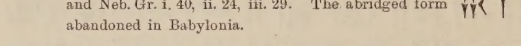
See also Birs ii. 18; Neb. Bab. ii. 25. *Ḫidâti* and *risâti* occur also in E.I.H. iv. 9, and Neb. Gr. i. 40, ii. 24, iii. 29. The abridged form appears to have been abandoned in Babylonia.

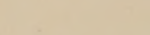
ḤDT 
ḫattā, ḫattū; *Fear.* Heb. חַתַת

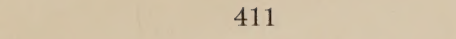

isme ma kisitti erani-su Kudur Naḫundu Elamû imqut-ṣu ḫattā; [2]*heard* [4]*and* [3]*the capture of his cities* [1]*Kudur-Nahundu the Elamite* [5]*overwhelmed him fear.*—Sen. T. iv. 71.

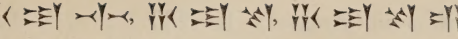

sar Nūvaki kasad erani-su isme ma imqut-su ḫattā [patā]; *the king of Elam the capture of his cities heard, and overwhelmed him fear.*—Neb. Yun. 39.

A comparison of these passages, which record the same story in almost the same words, will show a much more dislocated sentence in Sen. T. than the one which I have noticed under *ḫibisti*, in p. 403. To understand this we must cut the clause into five bits, and read them in the order indicated by the little figures inserted above:—"Kudur-Nahundu the Elamite heard the capture of his cities, and fear overwhelmed him." Guided by such an example we may safely venture to correct similar passages.

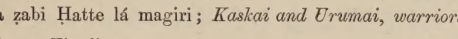

pulḫi melamme sarruti-ya iktumu-su ma ittabik-su ḫattū; *reverence of the approach of my majesty covered him, and fear pursued him.*—Botta 151, 3(15) = 111.

HDT  , Ḫatti, Ḫatte; *Land of the Hittites; Syria.*

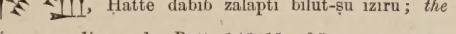
 , Kaskáya Urumáya ṣabi Ḫatte lá magiri; *Kaskai and Urumai, warriors of the Hittites, not obedient.*—Tig. ii. 101.

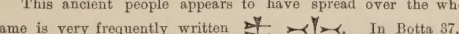
 , Ḫatte dabib zalapti bilut-ṣu iziru; *the Hittites, plotting revolt, his power disowned.*—Botta 149, 11 = 95.

This ancient people appears to have spread over the whole of Syria. The name is very frequently written . In Botta 37, 39, and 41, 55, we have and in a duplicate passage. See the following extract:—

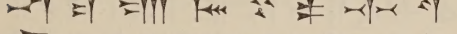
 , ina elappi Ḫatti tamtā lu ebir; *in ships of Syria the sea [river?] I passed.*—Sen. T. iv. 26.

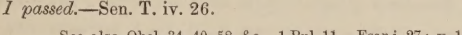
See also Obel. 34, 40, 58, &c. 1 Pul. 11. Esar i. 27; v. 11.

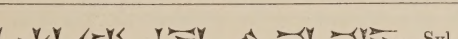
¶  .—Syl. 660.

¶  , Ḫattuḫi.—Tig. ii. 44.

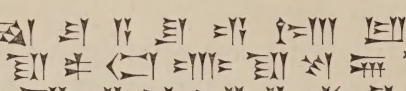
King of Urrakhinas, capital of Panar, a province of Comukha, conquered by Tiglath-pileser.

¶  , ḫidate, ḫiditi. See pp. 405, 407, 408.

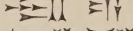
ḪUD  , aḫut; *Brotherhood.*

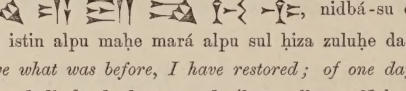
 , Istardur sar Urardi sa sarri abi-su ana abi-ya istanaṗparúni aḫut eninna; *Istar-dur, king of Armenia, who, though the kings his fathers to my fathers had been allied, the brotherhood had neglected.*—Assur b.p. x. 23. Not quite certain.

ḤZ , ḥiza; *the Breast (of animals).* Heb. חֵזֶה.

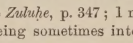

nidbá-su ellutī eli sa panū usatir sa yom istin alpu maḫe marā alpu sul ḥiza zuluḫe damgutī; *his large offerings, above what was before, I have restored; of one day [daily] a large ox fatted and a bullock, the breast and ribs excellent.*—Neb. Gr. i. 17.

See *Zuluḫe*, p. 347; I now render this word by "ribs," comparing the Heb. צֵלָע, the ḥ being sometimes interchanged with ע.

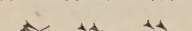
¶  , Ḥazú.

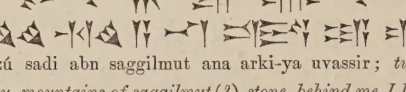

20 kazbu Ḥazú sadi abn saggilmut ana arki-ya uvassir; *twenty kazbu's, the country of Ḥazu, mountains of saggilmut (?) stone, behind me I left.*—Esar iii. 31.

See *Bazu*, p. 79, and a note in Journ. R.A.S., Vol. 1, new series, 1864, pp. 238-9, by Sir H. Rawlinson, who believes *Hazu* to be the *Uz* of the Book of Job.

¶  , aḫzu, *n.* aḫzi, *obl. pl.*—Assur b.p. vi. 70. Sard. i. 85; ii. 67.

Some articles of value, taken as plunder. From its position in Assurbanipal's Inscription, it seems to have been some part of a chariot; see under *Zaḫalú*, p. 336. The root is perhaps אָחַז, "to hold."

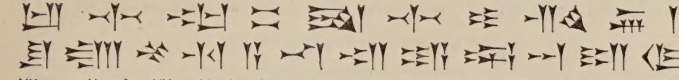
ḤZB  , ḥiṣbi, *obl.* ḥiṣab, *c.* ḥaṣabati, ḥaṣbatti, *pl. Clay.* Chal. חִסְפָּא.

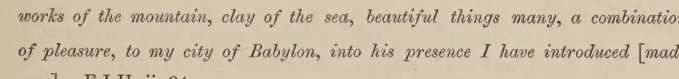

Bel mukin isdi er-ya Nin mudissat ḥiṣpi zikri babi rabi Bel va Nin sa sit im-ṣidi ambi; *Bel establishing the foundation of my city, and Nin treading the clay, the names of the great gates of Bel and Nin of the north side I announced.*—Sarg. 58. See p. 321.

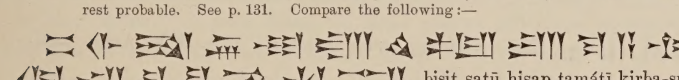
Dr. Oppert has rendered this word by "la pierre avec lequel on se teint en bleu," Vol. 2, E.M. p. 341; occasionally by "stone" simply. From the *ḥiṣap tamáti* of Nebuchadnezzar, I have sometimes thought that "amber" was meant; but this is inadmissible here.

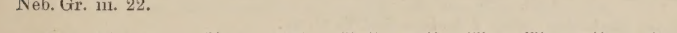
ḪZB , bisiti sadī ḫiṣpi tamátī ibti kabitti igiṣá summuḫu ana er-ya Babel-ki ana maḫri-su userib; *works of the mountain, clay of the sea, beautiful things many, a combination of pleasure, to my city of Babylon, into his presence I have introduced* [*made pass*].—E.I.H. ii. 34.

Works of the mountain, perhaps "works of the mines." Dr. Oppert reads "minéraux." I have read *igid sa* for *igiṣá*, but very doubtfully. I think all the rest probable. See p. 131. Compare the following:—

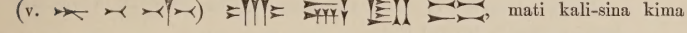
 , bisiṭ ṣatū ḫiṣap tamátī kirba-su amḫur; *works of the mine, clay of the sea, within it I have received.*—Neb. Gr. iii. 22.

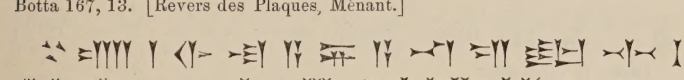
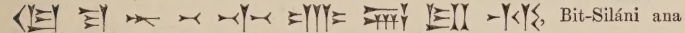
 , mati kali-sina kima ḫaṣabati udaqqiqu; *the countries all of them like clay I trod down.*—Botta 167, 13. [Revers des Plaques, Ménant.]

 , Bit-Siláni ana ṣiḫarti-su kima ḫaṣbatti udaqqiq; *Bit-Silani, the whole of it, like clay I trod down.*—17 BM 8.

ḪZZ  , Ḫazazu, Ḫazazi.—New Div. ii. 11. Sard. iii. 71. 43 BM 29.

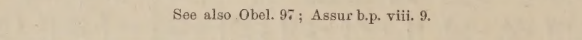
A city of Syria. Dr. Oppert renders it Gaza.

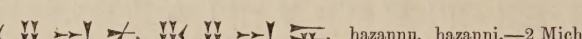
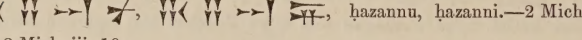
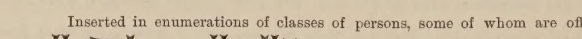
ḪZN  , Ḫazael; *Hazael, king of Syria.* Heb. חֲזָאֵל

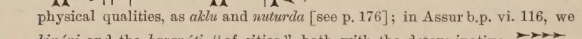
 , naḫr Purrat ebir Ḫaza'el sa Syria(?) ana taḫaẓi itbá; *the river Euphrates I crossed, Hazael of Syria to battle came.*—Obel. 97. [Qy.  , Dam-su = Damascus.]

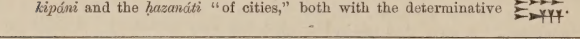
ḪZN
arka Ḫazael simtu ubil-su; *afterwards Hazael fate took him.*—Esar iii. 19.

See also Obel. 97; Assur b.p. viii. 9.

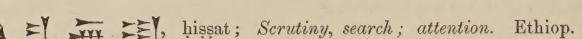
¶  , ḫazannu, ḫazanni.—2 Mich. i. 22; 3 Mich. iii. 10.

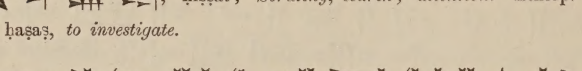
Inserted in enumerations of classes of persons, some of whom are officials, as  and  , while others seem to be distinguished by physical qualities, as *aklu* and *nuturda* [see p. 176]; in Assur b.p. vi. 116, we have the *kipâni* and the *ḫazanâti* "of cities," both with the determinative  .

¶  , ḫuzanni; *Arms* (*brachia*). Heb. זְרוֹעַ. Arab. حصن.


ina nimzari kabtuti ḫuzanni-sunu uparrih; *with heavy loads their arms I broke.*—Sen. T. vi. 4.

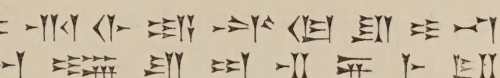
Not very sure; the Hebrew means rather the bosom than the arm; the Arabic rather the upper part of the body. I think we might read "with heavy loads their hearts, courage, or spirits, I broke."

ḪZṢ  , ḫiṣṣat; *Scrutiny, search; attention.* Ethiop. ፍሠሠ, ḫaṣaṣ, *to investigate.*

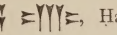

ina miri ini-ya [si-ya] palki va ḫiṣṣat uzni-ya [pi-ya] palkáti sa Hea Bilat ili eli sarrani abi-ya usateru ḫaṣiṣṣi; *with the perception of my open eyes, and the scrutiny of my open ears, which Hea(?) and the Lady of the Gods upon the kings my fathers have caused to turn back with attention.*—Botta 167, 20. [Revers des Plaques, Ménant.]

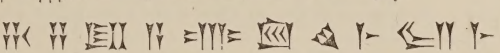
This passage, taken with those which follow in the inscription, informs us that Sargon, "with eyes and ears which the gods had directed towards his royal ancestors," had resolved to build a city and call it Dur-Sargina. The following extract, from a longer document, says precisely the same thing, but at much greater length. The additions made in this last extract are mostly unintelligible to me; I have very recently examined the original cylinder, and made some changes in a

ḤZS few letters, but the characters are so very indistinct that I have little confidence in the reading which I give here, though I believe it is rather better than the lithographed copy:—

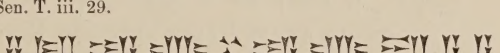


ina miri ini-ya palki sa ina kibit el sar apzu bil nimeqi ta bis ta zunnunú as malú nikláti va ḫiṣṣat uzni-ya palkáte sa eli sarrani abi-ya Nin ummu naba us ili usateru ḫaṣiṣi; *with the perception of my open eyes, which in honour of the god, king of waters, lord of mysteries .... and the scrutiny of my open ears, which upon the kings my fathers Nin mother ..... of the gods, have caused to turn back with attention.*—Sarg. 38.

ḤZQ  , Ḥazaqiahu; *Hezekiah.* Heb. חִזְקִיָּהוּ.

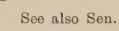


sú Ḥazaqiahu pulḫi melamme biluti-ya izḫupu-su; *him Hezekiah, the fears of the approach of my power overwhelmed him.*—Sen. T. iii. 29.

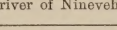


ana Ḥazaqiyahu Yahudai iddinu-su; *to Hezekiah the Jew they gave him up.*—Sen. T. ii. 71.

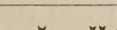
See also Sen. T. iii. 11. Neb. Yun. 15.

ḤZR  , Ḥuzur.—Bavian 11.

The river of Nineveh, still known by the same name.

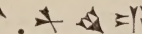
¶  , Ḥuzirina.—Sard. iii. 94–6. Sh. Ph. i. 48.

A city of Mesopotamia.

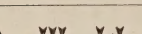
¶  , Ḥaziti, Ḥazatai; *Gaza and the Gazites.* Heb. עַזָּה, עַזָּתִי.

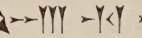
Mentioned with Ashdod and Ekron, showing it to be the city of the Philistines. See Sarg. 19. Botta 145, 13, 14=25, 26; 36, 20. Sen. T. iii. 26. Tig. jun. 62.

ḪḪ , ḫiḫi; *Rebels, offenders.* See *Ḫiṭṭi*, p. 406.

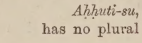
¶  , Aḫḫe.—Tig. iii. 37, 47; iv. 12.

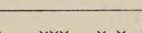
A people called by Sir H. Rawlinson, doubtfully, *Aḫḫe*, and *Aḫḫi*. Dr. Oppert, in his Sargonides, calls them *Kourkhié*. They are mentioned as inhabiting a large territory in the land of the Khirikhi [Cilicia?]. Dr. Hincks and Mr. Talbot thought the word signified "strangers," or "enemies," rather than any gentile name.

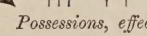
¶  , aḫḫuti; *to Brothers (dative case).*

 .—33 II. 8 *b*.

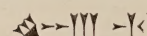
Aḫḫuti-su, "to his brothers," must be plural here, though the Accad equivalent has no plural sign. See *Ani-ku*, p. 40, and *Aḫu*, p. 23.

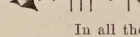
¶  , aḫḫuzate, aḫḫuzute; *Possessions, effects.* Heb. אֲחֻזָּה

 , aḫḫuzute nizirti hekal-su; *valuable effects of his palace.*—Sard. ii. 123.

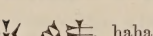
 , aḫḫuzate.—Sard. iii. 75. Monol. 20.

In all these cases the word is included among articles of tribute or plunder. It is accompanied by the adjective in the first extract only.

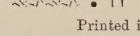
ḪḪR  , ḫaḫar; *Sort of Bird.*

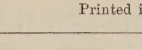
 .—37 II. 3 *b*.

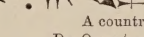
Printed in p. 47, where I made the first letter instead of .

¶  , Ḫaḫarga.—Sard. iii. 70.

A country passed by the monarch in a march from Carchemish towards Lebanon. Dr. Oppert reads it "Khamourga."

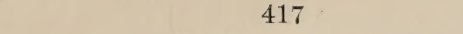
¶  , ḫuḫaris; *Like Flour*, or *dust*. Syriac ܚܫܪܝܫ, "a cake."

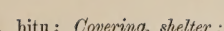
 , Kaldu ana ṣiḫarti-su ḫuḫaris aṣḫup; *Chaldæa, to the whole of it, like dust I swept away.*—Tig. jun. 15.

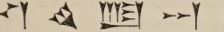
 , madai dirri ana patgimri-sunu ḫuḫaris aktum; *Median .... the whole of them like dust I covered.*—Tig. jun. 32.

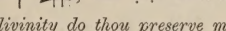
For the value *aktum* see No. 258 of the Syllabary.

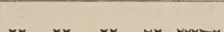
ḪṬ , ḫiṭu; *Covering, shelter; mantle.* Heb. עֲטָה.


ina ḫiṭu iluti-ka rabiti suzib-anni; *with the mantle of thy great divinity do thou preserve me.*—Nab. ii. 20.

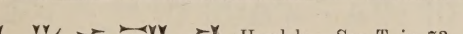
¶  .—36 II. 8*a*. See further 9*a*, 10*a*.

ḪID  , Ḫaydala.—Sen. T. iv. 73. Neb. Yun. 41.
A city of Susiana.

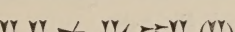
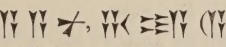
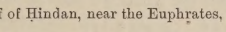
ḪIN  , Ḫayanu, -ni.
A chief of Ḫindan, near the Euphrates, son of Gabbar.—Sard. i. 96. New Div. ii. 24, 83.

ḪIP  , Ḫayapáda.—Sarg. 20.
Name of a tribe in the neighbourhood of Samaria.

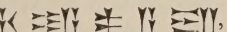
ḪKM .


kima sibbir ḫikuma ina gisallat sadi pasqáte ṣaltis etetik.—Tig. ii. 76.

Sir H. Rawlinson left the first words of this passage blank, translating "like ..... on the peaks of the rugged mountains I marched victoriously." Mr. Talbot doubtfully read "like a nimble *mountain goat*." Drs. Hincks and Oppert passed over the passage altogether, but the latter has since translated it "ils avancèrent comme des *mebi*, et je pénétrai comme un javelot, dans les ravins des montagnes tortueuses." I would suggest, comparing the Chaldee and Hebrew סְבַר and חָכַם, "thoughtfully and skilfully over the tops of the mountains royally I passed;" but the irregular construction makes the reading doubtful.

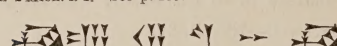
ḪL  .—Syl. 757.

„ 758.

„ 576.

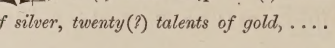
One sound of is shown to be *ḫal* by No. 758; and it would appear from No. 757 that one meaning would be "reverence," but I have not met with it; there is a little over the on the slab. See also the following line:—

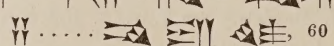
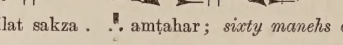
 .—7 II. 10*d*.

ḪL , *Twenty (?).*

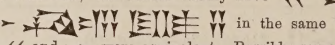
We have certainly a number here, the double of , whatever that may be, and in form at least the half of , which is admitted to be "four;" occurs in 2 Mich. i. 1. See p. 139.

 , 20 (?) bilat kaṣpi 20 (?) bilat ḫuraẓi .... amḫar; *twenty (?) talents of silver, twenty (?) talents of gold, ... I levied.*—Sard. ii. 121.

 , 60 mana ḫuraẓi 10 (?) bilat kaṣpi 20 (?) bilat sakza . ∴ amṭahar; *sixty manehs of gold, ten (?) talents of silver, twenty (?) talents of* sakza .... *I levied.*—N. Div. ii. 29.

After all I do not think it likely that the numbers I have set down here can be admitted; we should hardly have  and  in the same line, as we find in New Div. ii. 23, if and were equivalent. Possibly some fractional quantity is intended.

¶ is sometimes used as a plural sign instead of ; see varying with in Sard. i. 71; ii. 10, and elsewhere; I think we have in N. Div. i. 20, but the word is in a damaged corner of the monolith. I do not remember to have seen as the plural sign after any other word than city, unless it may be so read in the following line:—



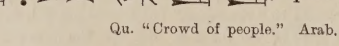
Bil-baladan nisi alik pan ummani-sunu itti-sunu ina kappi [su] usaẓbita; *Bil-baladan (and) the men going before their soldiers, with them in hands I captured.*—Sard. iii. 20.

Dr. Oppert makes this "Bel-bal-adan, le guerrier qui marchait à la tête de leurs armées, tombèrent entre mes mains." I think "their soldiers" would not suit his translation so well as that which I give.

¶ is occasionally written instead of ; see in 42 II. 59 *d*, which is shown to require the separation of and by the duplicate , *sitaṣṣi*, in 21 II. 33 *a*. Such words will be entered under letter S.

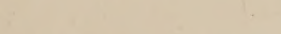
¶ , qullulu.—48 II. 32 *d*.

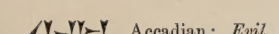
Qu. "Crowd of people." Arab. قلة, قلل *pl.*

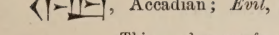
 .—Syl. 660.

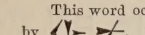
HL , Accadian; *Evil, hostile.*

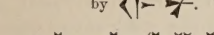
This word occurs frequently in the bilingual slabs, and is rendered in Assyrian by . See the following extracts, taken from many of the same kind:—

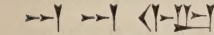
 —17 II. 1 *a*. *Hostile gods.*

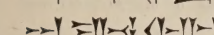
 —17 II. 4 *a*. *Hostile genies.*

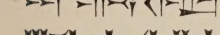
 —18 II. 42 *c*. *Evil spirits.*

In the same slab we have  as an adjective, with words denoting parts of the body:—

 , pan limnuti; *bad face.*—17 II. 31 *a*.

 , inu limuttū; *bad eye.*—17 II. 31 *a*.

 , pú limnu; *sore mouth.*—17 II. 32 *a*.

 , lisan limuttū; *sore tongue.*—17 II. 32 *a*.

I do not know why the Assyrian word varies; the reason for the plural termination does not seem very clear. *Lim* being one of the sounds of , the word is pronounced *limnu* rather than *sinu*, in order to retain the analogy with the forms in which the pronunciation is unmistakeably *limnu*. The Hebrew שִׁנְּא would otherwise be a good authority for *sinu*.

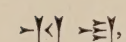
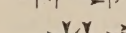
I may remark here that the Accadian *ḫul* appears to be connected etymologically with the Semitic חָלָה more nearly than the corresponding Assyrian *limnu* with any other Semitic root known to me. And this is not the only instance; the Accadian (*er*), "a city," is exactly the Hebrew עִיר, whereas the *alu*, which always represents it in the Assyrian column of the bilingual tablets, has no Semitic analogous root known to me. See p. 31.

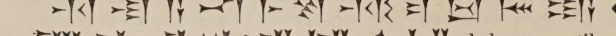
¶ , ḫuli; *Armies, troops.* Heb. חַיִל.

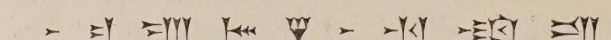
, itpura iti ḫuli nisi asib libbi Suanna; *were broken down the hands, the troops, and the people, dwelling within Suanna* [*Babylon*].—Bl. St. i. 10.

I consider *itpura* a passive of *pur*, Heb. פּוּר. Suanna appears to have been the same as Imgur-bel; see the following extract:—

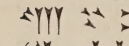
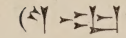
, Imgur-bel = Dúru Suanna-ki.—50 II. 25 *a*.

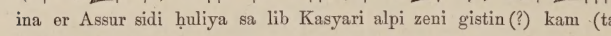
ḪL  ,  , ḫula, ḫuli; *Sand.* Heb. חול.

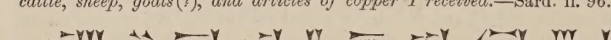
 , ḫula ana metik rukubi-ya va ummanate-ya l'uṭib; *the sand* [*desert*] *for the passage of my chariots and my troops I made good.*—Tig. ii. 9.

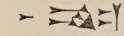
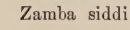
 , ina elappi sa ina ḫuli istu 20 iduláni in Ḫaridi Purat lu etebir; *in twenty ships, which were drawn up on the sand in Kharidi, I crossed the Euphrates.*—Sard. iii. 34.

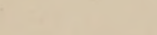
This is another example of a dislocated sentence; see pp. 403 and 410. Word for word this would read "in ships which in the sand from twenty were drawn up, I passed the Euphrates." We might, perhaps, understand "from twenty" as meaning "about twenty," and then there would be no necessity for having recourse to the somewhat objectionable supposition of a dislocation; but I have not found *istu* so read. I suppose *iduláni* to be put for *iddulâni*, the Niphal 3rd pers. pl. fem., with the suffix *ni* required by the relative.

¶  ,  , ḫulia, ḫuliya.

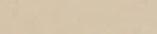
 , ina er Assur sidi ḫuliya sa lib Kasyari alpi zeni gistin(?) kam (tamkabar) gurpiṣi (tamkabar) attaḫar; *in the city of Assur . . . . . which is in Kasyari, cattle, sheep, goats(?), and articles of copper I received.*—Sard. ii. 96.

 , istu [ta] Malláni atnumsa [attuzir] ana erani sa Zamba siddi ḫuliya in isati asrup; *from Mallani I departed; (to) the cities of Zamba . . . . in fires I burned.*—Sard. iii. 102.

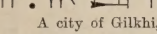
If *sidi-ḫulia* mean "the neighbourhood of the sand," or desert, as I think likely, we can make sense of the first extract by a transposition. The version might be "in my city of Assur on the sandy side, which is in Kasyari," &c. I do not see how the second extract can be understood unless by omitting *ana* and *sidi-ḫuliya*. *Atnumsa*, which is translated "I departed," is a curious variation from the regular  or  . In the long inscription of Sardanapalus *attuzir* is very frequently used, but in a few cases we have instead of it *atnumsa*, as above; *atnumsu* in l. ii. 2 and 3; *atnumzir* in i. 58 and several times in col. iii.; besides other forms less different from the usual *attuzir*. I do not understand these variations, nor do I remember seeing them in other inscriptions.

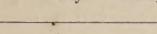
ḪLA  , Ḥ^{alua}.—Sard. i. 60.

A city of Gilkhi, occupied by Sardanapalus in the first year of his reign.

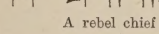
¶  , Ḥulai.—Sard. i. 102, 107, 108, 110.

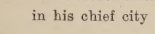
A rebel chief of a province in Armenia, captured and flayed by Sardanapalus, in his chief city Kinabu.

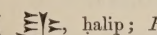
ḪLB  , ḥalip; *Protector.*

 , ḥalip naḥarrati; *protector of the timid.*—Sarg. 7. Botta 36, 9. 33 BM 3.

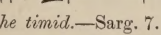
Doubtful; in all cases it is an epithet of Sargon. *Ḥalip* is the participle of a verb, signifying "to cover," as shown by varying with *labas.* I have not found it in another Semitic language. *Naḥarrat* certainly means "fear" sometimes, but it varies with *namurrat* (Sard. ii. 119).

¶  .—29 II. 33 *d.*

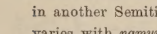
 .—48 II. 35 *d.*

¶  .—Bab-ḥilibu.—Neb. Gr. i. 31. E.I.H. ii. 51.

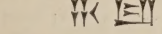
Name of one of the gates of Babylon; the last letter is ambiguous in both monuments, but I think it most like .

¶  , Ḥalbuda.—Sen. T. iii. 67.

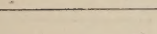
A city in the mountains of *Nipur*, attacked and plundered in Sennacherib's fifth expedition. This *Nipur* is clearly not the place now called *Niffer.*

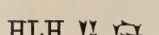
¶  , Ḥilbunū.—Neb. Gr. i. 23.

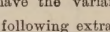
A province mentioned with half-a-dozen others, all unknown to me; perhaps Helbon חֶלְבּוֹן of Ezek. xxvii. 18, now Aleppo.

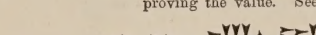
ḪLD  , Ḥaldia.—Botta 148, 4, 5 = 76, 77.

An Armenian god, mentioned in connection with , which might be read *Bagmastav*, very much like the Zend *Bag-maz-dao.* Haldia occurs frequently on the Van inscriptions of Schulz.

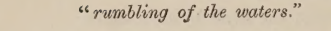
ḪLZ  , ḥalzanai. See under ḪLZ.

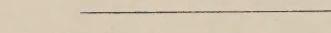
ḪLḪ  , *the River Tigris.*—Obel. 92. Sard. ii. 104. St. 2.

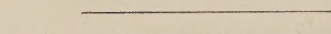
Both inscriptions of Sardanapalus have the variant  , proving the value. See p. 128, and the following extract from 27 II. 11 *a*:—

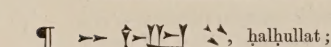
 , ḫalḫal = gararu sa mee; "*rumbling of the waters.*"

I do not understand the following:—

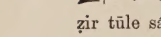
 .—48 II. 46 *a*.

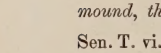
¶  .—Syl. 390.

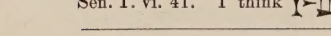
¶  , ḫalḫullat; *Longing, desire.* Heb. חֶמְדָּה.

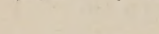


ṣir tūle sátu ḫalḫullat libbi-ya hekal [bit-rab] abn píli .... usepis; *upon that mound, the desire of my heart a palace of fine stone .... I caused make.*—Sen. T. vi. 41. I think is put for here.

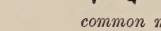
ḪLK  . This may be Cilicia, but the passage is unfinished.

ḪLL  , ḫallú; *Common.* Heb. חֹל, 1 Sam. xxi. 4.

 , lú aba lu ḫallú mamma saknú; *whether a head man or a common man ever he might be.*—Monol. 77. See p. 7.

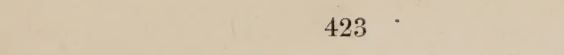
¶  , Bit-ḫallu. See p. 136.

I think I mentioned in that page all I knew about this word. I will only add here that whatever the warlike implements might have been, they were numerous in the Assyrian armies; in Obel. 98 four hundred and seventy were present, against eleven hundred and twenty-one chariots; whereas they are set down in Sh. Ph. iv. 44 at two hundred, being double the number of chariots; in New Div. ii. 90 the army of Benhadad of Damascus is said to have been accompanied by twelve hundred of each.

¶  , Ḫulli.—Botta 158, 18 = 30.

Father of *Amriz*, king of Tubal.

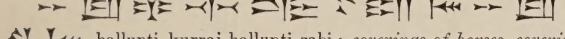
ḪLL , ḫullú; *Profaned.* Heb. חוּלֵל.

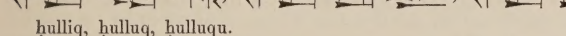
 , asar [ki] ḫullú usabsi nisi asib libbi-sa emeda ṣipittu va ẓirḥa; *the place profaned I caused to be, (to) the people dwelling in it I assigned mourning and wailing.*—Botta 148, 6 = 78.

¶ , Ḫalule.—Sen. T. v. 47. Bavian 35.

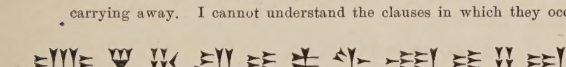
A city on the Tigris, where Sennacherib gained a battle against the Elamites and Babylonians. The city is named *Khalulina* in l. 47 of the Nebi Yunus inscription.

¶ , ḫallupti; *Coverings.*

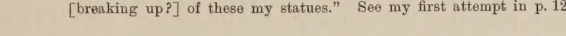
 , ḫallupti kurrai ḫallupti ẓabi; *coverings of horses, coverings of men.*—Sard. i. 86. See also ii. 120; iii. 22.

¶  , ḫulliq, ḫulluq, ḫulluqu.

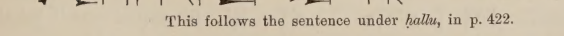
Those three words are put here because they may be from the same root, which is used in the sense of dividing and distributing, and sometimes, I think, of carrying away. I cannot understand the clauses in which they occur.

 , usaḫazu iḫappitu iẓappiru ka-su ana barti(?) usteïnnú ana ḫulluq zalam-ya annie.—Mouol. 73.

The three verbs at the commencement, "shall divide, shall cover, shall scrape," may refer to the statues at the close, which I would read "for the separation [breaking up?] of these my statues." See my first attempt in p. 128.

 , nusu adis ḫulliq.—Monol. 78.

This follows the sentence under *ḫallu*, in p. 422.

 , matu hulluqu nisi.—Bl. St. i. 21.

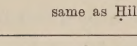
Something about land and people, but the whole sentence is unintelligible to me.

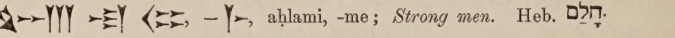
ḪLM , Ḫilmu.—Sen. T. iv. 27. Neb. Yun. 20.

A province on the borders of Elam.

, Ḫilimmu.—Botta 145, 8 = 20. Tig. jun. 13.

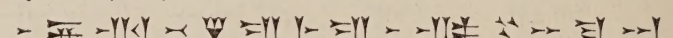
This city, mentioned among places on the borders of Elam, is probably the same as Ḫilmu, notwithstanding the change of the determinative.

¶  , aḫlami, -me; *Strong men.* Heb. חֲלָם.

 , ana lib aḫlami-ya Armaya nikrut Asur bil-ya lu allik; *in the midst of my strong men, (against) the Aramæans, enemies of Assur my lord, I went.*—Tig. v. 46.

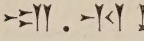
Uncertain.

¶ , Ḫalman.

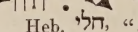
 , in niribi sa Ṣimeṣi in ris sad Ḫalman urida; *by the pass of Ṣimeṣi on the top of Mount Ḫalman, I descended.*—Obel. 190.

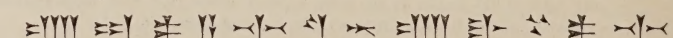
The above is Dr. Hincks's version, nearly the same as the following of Dr. Oppert:—"Je descendis vers les districts de Simisi vers la naissance du Mont Halvan." Ṣimeṣi has the determinative in l. 24. This is the close of the Nimrud Obelisk, and the descent is from the country of the Namri. I have left the determinative in the heading because I think it not unlikely that, not a mountain, but a province or city was intended; perhaps the same as the following city, near the upper course of the Euphrates, named in the more recently found monolith of Shalmanezer:—

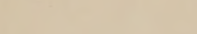
¶ , Ḫalman.—New Div. ii. 87.

ḪLN  , v. , Hulun.—Sard. i. 59.

A city in the country of Gilkhi.

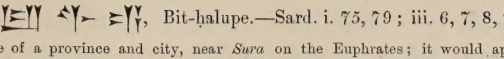
¶  , Bit-ḫiláni, -ḫilanni. Heb. חֵלִי, "a jewel."

 , Bit-appáti tamsil hekal Ḫatti sa ina lisan Martu Bit-ḫiláni isaṣṣu-su usepisa; *Bit-appáti, like a Syrian temple, which in the language of the west* [*Phœnicia*], *Bit-ḫilani they call it, I caused build.*—Botta 16ter 107. See more in p. 115.

HLP  , Bit-ḫalupe.—Sard. i. 75, 79; iii. 6, 7, 8, 29.

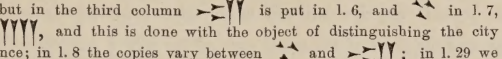
Name of a province and city, near *Sura* on the Euphrates; it would appear that *Sura* was included in the province. There is no determinative in the first column, but in the third column is put in l. 6, and in l. 7, both *before* , and this is done with the object of distinguishing the city from the province; in l. 8 the copies vary between and ; in l. 29 we have the further variant , *Bit er Ḫulupe.*

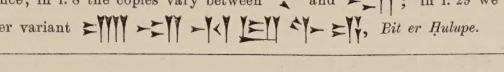
¶ , ḫalpe; *Variable, changing.* Heb. חָלַף.

 , ina immat kuzzi ḫalpe suripi ina immat nipiḫ mul ban-ṣidi; *in the days of variable storms and heat, in the days of the rising of the star* . . . . .—Br. Obel i. 14.

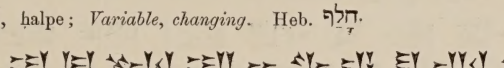
The "star" which I have transliterated *ban-ṣidi* occurs among the "twelve stars of Accad," 49 II. 4*b*; and again in l. 15*b*; and lastly in l. 48*c*, among the "stars of Elam."

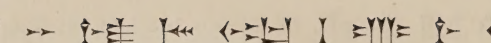
HLZ , ḫalzi, ḫalzani; *Castle, garrison.* Heb. חֶלְוֹן.

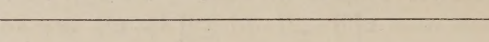
 , itát erki ana kidánū ḫalzi rabitī ina kupri va agurri abni; *the walls of the citadel(?) for the strengthening of the great castle in brick and cement I built.*—Neb. Bab. ii. 16.

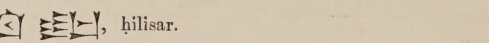
 , 27 mahazi adi ḫalzani-sunu sa istu [ta] Salmanuris sar kiprat arbati abi-ya ikkirúni . . . . ina niri-ya usaknis; *twenty-seven fortresses with their garrisons, which from Shalmaneser, king of the four countries, my father, had revolted . . . . to my yoke I subdued.*—Sh. Ph. i. 50.

comes after , making, as it were, a compound word. I understand the meaning to be "a garrison-town:"—

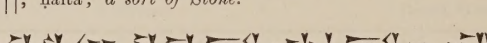
 , 11 er-ḫalzani-su marzáti aksud ma ina isati akvu; *eleven of his difficult garrison-towns I took, and in fire I burned.*—Botta 146, 6 = 42.

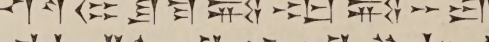
ḪLZ  , er-ḫalzani eli-su urakkis ma aẓe bab-rab er-su utirra; *his garrison-towns over him I seized, and the posts of the great gate of his city I carried off.*—Sen. T. iii. 21.

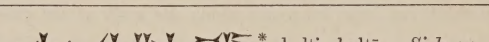
ḪLS  , ḫilisar.

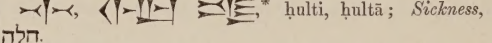
 , munziq ḫilisar usappiḫa ẓeru-ssun; *disaster . . . . I poured upon them.*—Assur b.p. vi. 112.

I cannot find any satisfactory etymology for *ḫilisar;* but I suppose it may be an adjective qualifying *munziq*, which I doubtfully render "disaster." Heb. נזק.

ḪLT  , ḫalta; *a sort of Stone.*

 , ina yommi su ma aben ka aben ḫalta va aben kagina ina sadini sa Nairi . . . . assá; *at that time the stones ka, and ḫalta, and kagina, in the mountains of Nairi . . . . I took.*—Tig. viii. 11.

¶  , ḫulti, ḫultā; *Sickness, evil, injury.* Heb. חלה.

 , Yav ina nūgir(?) ḫulte mat-ṣu l'ibẓu; *Yav with the pouring out of pestilence his land may he lay waste.*—Tig. viii. 84.

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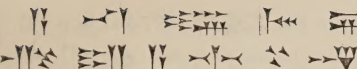
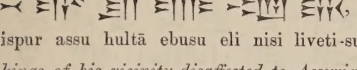
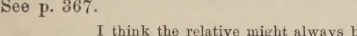
* I have hitherto made no distinction between (the determinative of beasts of burden and the name of some such beast, probably "the ass") and , *tav* or *tu*, which I transliterate by *tā*. Two years ago my attention was called to this by a letter from Dr. Oppert, but having at that time no idea that any distinction existed, I thought he was referring to a typographical peculiarity only. Very recently Mr. G. Smith suggested to me that the two forms were essentially distinct, and I have since then carefully examined several inscriptions with the object of getting at the truth. The result proves, with three or four exceptions, probably errors of the copyist, that Dr. Oppert was right; and I have found accidentally, to my surprise, that his list printed in the Expédition en Mésopotamie, in 1859, contains the two characters clearly discriminated. I think was sounded *paz;* it is written several times on the stones which I call 2 Michaux and 3 Michaux, and on the Behistun Inscription in lines 38, 59, and 75. Dr. Oppert also gives as the Babylonian form. See Syl. 159.

ḪLT  , ana sarrani liveti-su zirati Assur-ki ispur assu hultā ebusu eli nisi liveti-su bilut-su [biluṣu] unakkar; *to the kings of his vicinity disaffected to Assyria he sent; for the evil (which) he did, over the people of his neighbourhood his power I set aside.*—Botta 149, 8 = 92.

See p. 367.

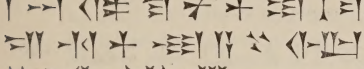
I think the relative might always be omitted when the verb following has the augment; see p. 273.

 , enuma Assurdaninpal in tarṣi Shalmaneser abi-su ebusa sineti ṣiḫu ..... amat ḫulti usabsi ma mat uspalkit; *now Sardanapalus in opposition to Shalmaneser his father had made hostilities and commotions ....; he raised a party of evil and caused the land to revolt.*—Sh. Ph. i. 40.

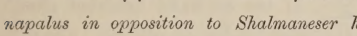
 , amat ḫulte la iḫaṣaṣa; (*he who*) *a party of evil shall not listen to.*—Monol. 43.

The same without the negative in l. 81.

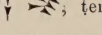
Ḫulta must be an adverb; like *bazza*, *bela*, *ema*, *kabta*, &c. The following extract is an example:—

 , ili rabi mala ina nari anni sum-sunu zakru arrat la napsuri ḫulta l'iruru-su; *the great gods, whoever in this tablet their names are recorded, (with) curses untold grievously may they curse him.*—1 Mich. iv. 24.

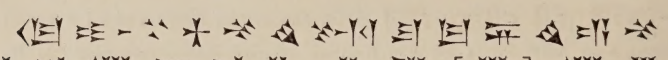
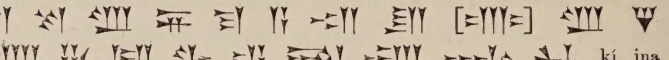
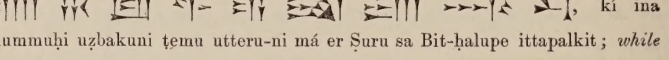
I am not quite sure that I have done right in rendering by "name."

¶  , Ḫalatu.—Sen. T. v. 36.

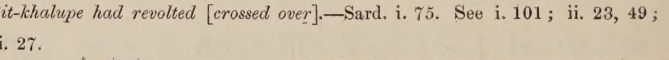
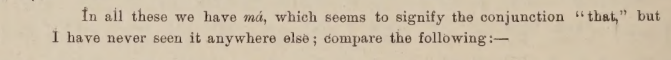
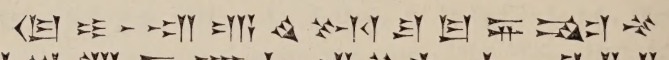
One of several tribes who joined Suzub and Umman-menan, king of Elam, in an unsuccessful attack upon Babylon.

ḤM ; ṭemu; *Command, decree.* See  , &c., in p. 102.

A comparison of the following examples will show that is but an orthographical variation of ; it will, therefore, have the various meanings of the Heb. טַעַם.

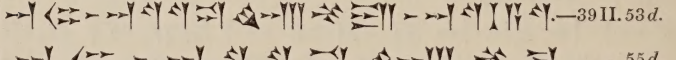
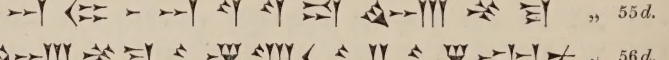
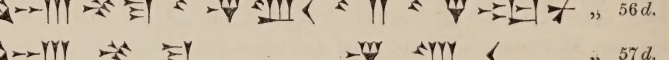
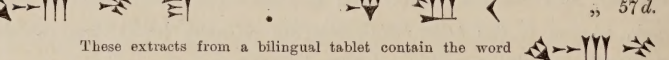



ki ina Kummuḫi uẓbakuni ṭemu utteru-ni má er Ṣuru sa Bit-ḫalupe ittapalkit; *while in Comukha I was stationed, notice they brought me that the city Ṣur in Bit-khalupe had revolted* [*crossed over*].—Sard. i. 75. See i. 101; ii. 23, 49; iii. 27.

In all these we have *má*, which seems to signify the conjunction "that," but I have never seen it anywhere else; compare the following:—

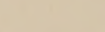



ki ina er Kalḫi uẓbakuni ṭamu utteru-ni nise Pattinai Lubarni bil-sunu idukú; *whilst in the city of Calah I was staying, notice they brought me* (*that*) *the men Patinai Lubarni their lord had killed.*—Obel. 147.

¶ , Ḥime.—Tig. iv. 10.

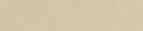
A province of Gilkhi, subdued by Tiglath-pileser; one of the Aḫḫe. See p. 416.

¶  .—39 II. 53*d*.
 „ 55*d*.
 „ 56*d*.
 „ 57*d*.

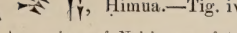
These extracts from a bilingual tablet contain the word equated in lines 56 and 57 with *surru*, "the beginning." They form the foundation of a very learned but rather hypothetical paper by Dr. Hincks, finished a few weeks before his death, and printed in the Monatsbericht of the Berlin Academy, Oct. 1866, pp. 647–655. Dr. Hincks considered *iḫmu* to be etymologically connected with the Hebrew חִיָּה, "to live *or* recover," and therefore to signify "to emerge" after an eclipse. He translated the first of the four lines quoted "The moon emerged from the shadow while the sun was rising." I would doubtfully suggest "The eclipse (or darkness) was at sunrise, commencing with the day."

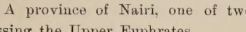
ḪMA  , Ḫimua.—Tig. iv. 77.

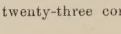
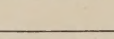
A province of Nairi, one of twenty-three conquered by Tiglath-pileser after crossing the Upper Euphrates.

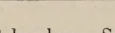
ḪMB  , Bit-ḫamban.—Sarg. 15. Tig. jun. 29, 34.

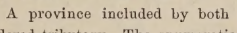
A province included by both monarchs among several others subdued and rendered tributary. The enumerations are indiscriminate; but the place in question appears, in the smaller list of Sargina, to be in the mountainous country north of Assyria.

¶  , Ḫumbanigas.—Botta 65, 5.

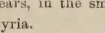
 , *idem.* Botta 151, 15 = 123.

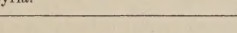
A king of Elam, who joined Merodach-baladan in his war against Sargon. The name is usually written with the non-phonetic form  for *ḫumba*, the sound of which is known by comparing the names given in the parallel passages pointed out above. See also Botta 145, 11=23, and 33 BM 7. *Humba* or *Humban* appears to be the name of an Elamite god, and Dr. Oppert, with great probability, suggests that the name *Humbanigas* denotes "protection of Ḫumba," alleging the Scythic  , *nisgas*, "to protect." See Journ. R.A.S. Vol. 15, p. 196.

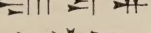
We have  , *Ḫumban-undasa*, an "officer of the king of Elam," in Sen. T. v. 69.

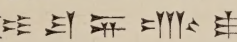
ḪMD  , Ḫimdiel.—Sard. iii. 46.

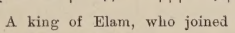
A chief of Laqe, imprisoned by Sardanapalus, and compelled to an increase of tribute.

ḪMṬ  , ḫamṭu; *Powerful.* Chal. חַמְטָא. Arab. حَمِيٌّ.

 , naplu ḫamṭu suzuzu; *the subverter powerful and lofty.*—Tig. v. 42. Epithet of the monarch.

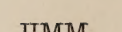
ḪML  , ḫamiluḫḫi; *Stores, collections.* Syr. ܚܡܠ.

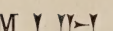


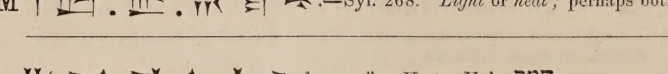


ḫamiluḫḫi va tūlia kalla-sa enaḫu ma istu vasse-su adi gablubi-su epus; *the stores and all its mass had decayed, and from its foundation to its roof I (re)built it.*—Brok. Obel. ii. 2.

This is a mere guess; I have sometimes found a triliteral root augmented by repeating one of the radicals at the end, as *Gablub*, from GBL; I understand by "stores and mass," the body of the building and its appurtenances; see p. 235.

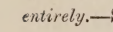
HMM  .—Syl. 268. *Light* or *heat*; perhaps both.

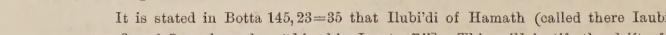
¶  , ḫamma'i; *Heat.* Heb. חֹמֶם.

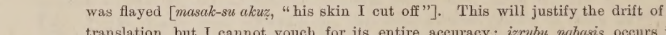


naṣiḫ surus Amatte sa masak Ilúbi'di ḫamma'i iẓrubu nabaṣis; *the extirpator of the root of Hamath, who the skin of Ilubi'di with heat had burned entirely.*—Sarg. 25.

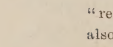
It is stated in Botta 145, 23=35 that Ilubi'di of Hamath (called there Iaubi'di) was flayed [*masak-su akuz*, "his skin I cut off"]. This will justify the drift of my translation, but I cannot vouch for its entire accuracy; *iẓrubu nabaṣis* occurs in a passage of Botta 151, 22=130, where the reading is "the waters of his rivers with the corpse of his soldiers *iẓrubu nabaṣis*;" *iẓrubu* is here the direct plural, and not the indirect singular, as in Sarg. 25. Dr. Hincks (Arioch, p. 10) renders the verb "redden"—"they reddened the waters." This would do for "reddening the skin" also. We have in Tig. iv. 20 *pagri quradi-sunu Ḫiriḫa kima nabaṣi lú aẓrub*, where this might do, by supplying a preposition before *pagri*, but better by reading *azrub*, "I strewed," Heb. זָרַב; and the same in Sard. ii. 18, 56, 114, and in N. Div. ii. 73, 78. *Nabaṣis* or *kima nabaṣi* I have rendered "entirely." Dr. Hincks has suggested "like a slaughter house," and Dr. Oppert "comme un tronc d'arbre;" but these are not everywhere applicable, and Dr. Oppert himself writes "comme des feuilles," in Tig. iv. 20. Castell gives us "shake out (a cloth)" for the Chaldee נַפֵּם, which would point to something like what I have written.

¶  , ḫammami, ḫamammi. Arab. حمم.

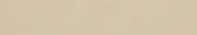
 , ḫammami sa arba'.—Sarg. 9.

 , ḫamammi sa arba'.—Botta 167, 14.

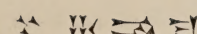
The meaning is clearly the four regions. Castell renders the Arabic word "circuitus *regionis*," but I do not find this in Golius. See a note in p. 383.

¶  , Ḫammurabi.—R.I. Pl. 4, No. XV. i. 6; ii. 1. Hamm. i. 1, 17.

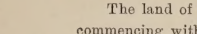
A king of the ancient Assyrian dynasty, whose reign may be placed in the 16th century B.C. The earliest inscription in the Assyrian language yet found is one of this monarch. I have no doubt that the mutilated name in Neb. Br. Cyl. ii. 8 is Ḫammurabi, as read by Mr. Talbot.

ḤMM  , Ḥammati, -te, -tai.—Cyprus St. i. 62. Tig. jun. 58. Heb. חֲמָת.

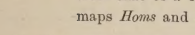
The land of *Hamath*. See p. 38, where I have entered some forms of this name commencing with . The country seems to have been something more than the Cœle-Syria of the classical writers, which must have derived its name of *Hamath* from that of a city on the Orontes, either Emesa or Epiphania, called in modern maps *Homs* and *Hamah*.

ḤMN  , Ḥamanu, -nū, -ni, -na.

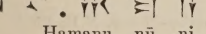
Amanus, a mountain chain dividing Syria from Cilicia; may be considered a part of Mount Taurus. See Sen. T. vi. 47. Obel. 29, 127. Sard. iii. 99. Cyprus St. ii. 16. Esar vi. 14, &c.

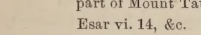
ḤMR  , Bit-ḥamri.—Tig. viii. 1, 15.

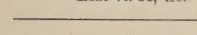
A temple built for the god Yav by Shamsi-Yav, one of the ancient sovereigns of Assyria, who reigned about 2050 years B.C., and restored by Tiglath-pileser I. The name may have signified the "red temple." Heb. חֶמֶר, Ps. lxxv. 8.

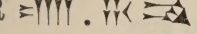
¶  , Ḥumri; *Omri, king of Israel.* Heb. עָמְרִי.

The name of the king of Israel who built Samaria (1 Kings xvi. 24). It appears that this monarch was sufficiently celebrated to give his name to his country and his descendants.

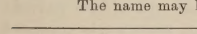
 , madatu sa Yahua tur Ḥumri . . . amḫar-su; *tribute of Jehu, son of Omri . . . . I received it.*—Epig. 2 of Obelisk.

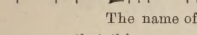
¶  , Ḥumrí; *Land of Israel.*

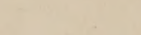
 , Bit-Ḥumria; *idem.*

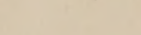
 , Ẓurru Ẓidunu Ḥumrí Udumu Palaṣtū; *Tyre, Sidon, Samaria, Edom, Palestine.*—1 Pul. 12.

The territories are certainly denoted here, rather than cities.

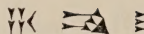
 , ṣapin Ṣamerina kala Bit-Ḥumria; *sweeping Samaria (and) all Bit-Omri [Israel].*—Botta 36, 13.

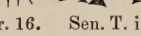
 , murip Bit-Ḥumria rapsi; *partitioner of the broad land of Israel.*—Sarg. 19.

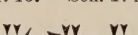
ḤMR  , Ḥamranu.—Botta 145, 6 = 18. Sen. Gr. 16. Sen. T. i. 45.

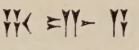
 , Ḥamarani.—Tig. jun. 5.

Dr. Oppert translates this by Hauran, which is a probable meaning. We have a city Ḥamranu in Sen. T. iv. 59.

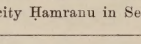
¶  , Ḥuvarizmu.—Beh. 6.

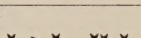
 , Ḥuvarizma'.—No. 6, N.R. 12.

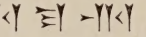
Persian  , Uvárazmiya, at Behistun;

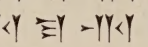
 , Uvárazmish, at Nakhsh-i-Rustam.

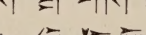
The province of Khwarism.

ḤMS  , ḥamisserat; *Fifteen.* Heb. חֲמֵשׁ עֶשְׂרֵה.

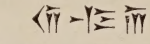
I have placed this word here, thinking it likely that it was intended to be  . See Syl. 139. The following extracts from bilingual lists contain direct evidence of the numerical value of some words connected with "five:"—

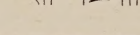
 , ḥansá; *Fifty.*—62 II. 45 *d.* Heb. חֲמִשִּׁים.

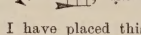
 , ḥamisserat; *Fifteen.*—62 II. 49 *d.*

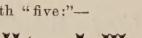
 , ḥamisti; *Five.*—62 II. 51 *d.* Heb. חֲמִשָּׁה.

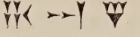
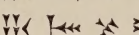
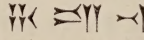
In almost all cases the numeral was expressed by figures instead of words, as in the following extracts; the sound *ḥamisi* is conjectural:—

 , ina ḥamisi pal-ya; *in my fifth year.*—Obel. 52.

 , ina ḥamisi garri-ya; *in my fifth expedition.*—Assur b.p. iii. 83.

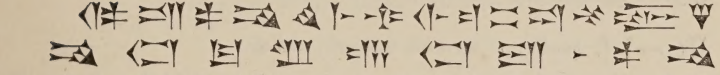
ḤMT  , Ḥamatai; *Ḥamath.*—Sard. i. 75. See *Ḥammata*, p. 430.

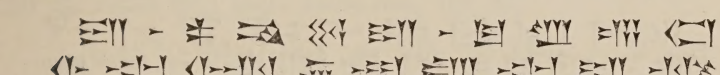
¶  , Ḥumut.—Tig. jun. 10. 17 BM 6.

Name of a place where Tiglath-pileser built a city, which he called Kar-Assur. See *Tel-ḥibiri*, p. 402, where I have quoted from Tig. jun. 10 the passage referring to *Ḥumut*. In the bull (17 BM 6) we have  , *kagasuni*, printed instead of  , *igabbu-si-ni*. It is just possible that this may be some Accadian form unknown to me; but I am rather inclined to believe it an error of the copyist; the other part of the clause is correct. In the city which I have called *Tel-ḥibiri*, , is written  , *kamri*, on the bull, which occurs as a variant of *Ḥamri*, under *Bit-ḥamri*, p. 431.

HMT , ḫimetī, *or* ḫiṣibti.—Neb. Gr. i. 20; ii. 33.

In the inscription here cited there is a sentence three times repeated, which is printed in p. 92, signifying that Nebuchadnezzar had placed many fishes and birds in a lake or pond, in honour of the god Marduk. This is followed in two cases by passages which are evidently of identical meaning, but they contain so many unknown words that I can make nothing of them. I copy them here as usual, adding in this case a comparative transliteration so arranged as to facilitate a collation of the passages for future students.

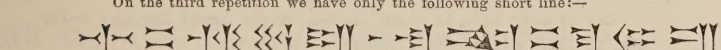
 , dispā ḫimetī sizbi dumuk-sa amnū kurunnū daspā sikar ṣatū karanā ellu.—Neb. Gr. i. 20.

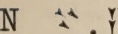
 , daspā ẓira ina kurunnū sikar ṣatū karanā ellā dispa ḫimetī sizbā ḫul-sa amnū.—Neb. Gr. ii. 33.

On examination, these two lines will be found to contain each three clauses, arranged in inverse order; I place them here in juxta-position, reversing the second line to preserve the parallellism:—

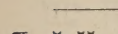
Col. i.—Dispā ḫimetī sizbi dumuk-sa amnū | kurunnū daspā | sikar ṣatū karanā ellu.
Col. ii.—Dispa ḫimetī sizbā ḫul-sa amnū | daspā ẓira ina kurunnū | sikar ṣatū karanā ellā.

On the third repetition we have only the following short line:—

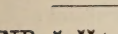
 , tibik ẓira ina la nebi mamis karanā.—Neb. Gr. iii. 15.

ḪN  , Ḫána.—Br. Obel. i. 17.[1]

One of several provinces where the monarch carried on his hunting expeditions; the only name among them known to me is Kasiyara, which was in or near Commagene.

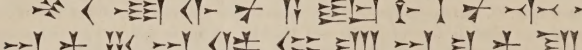
¶  , Ḫánu, *n.* Ḫáni, *g.*—New Div. i. 42.

Name of a chief of the city *Lutibu*, in the province of Sam'la, not far from Carchemish.

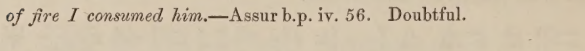
ḪNB  , Ḫanban.—Obel. 95.

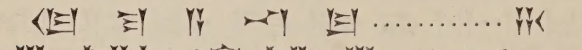
Name of the father of *Yanzu*, who was made king of Nairi by Shalmaneser.

ḪND , ḫandi; *Excellent, wished-for.*—Heb. חֶמְדָּה.


mútu limnu asarrak-sunuti ina rum(?) anbar ḫandi misaḫ isat-su akul; *a bad death I inflicted on them; with a sword of excellent iron and the laying on of fire I consumed him.*—Assur b.p. iv. 56. Doubtful.

¶ , ḫandis; *to my wish, willingly, eagerly.*


kima anaku ..... ḫandis usaklilú; *as I ..... to my wish completed (it).*—Tig. viii. 21.


ḫandis izban dannatā sa Assur usatlima ina kappi-ya azbat; *eagerly the powerful bow which Assur had entrusted to my hand, I seized.*—Sen. T. v. 58.

¶
Ḫindanu, -ni.

A city near Sura, on the Euphrates. See Sard. i. 96; iii. 12, 13, 27, 35. Sh. Ph. i. 50.

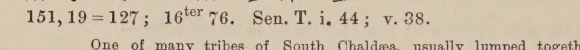
¶ , Ḫindaru.—Botta 145, 7 = 19; 151, 19 = 127; 16ter 76. Sen. T. i. 44; v. 38.

One of many tribes of South Chaldæa, usually lumped together; written , *Ḫindiru*, in Tig. jun. 6.

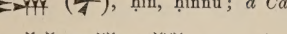
¶ , Ḫundurai.—Sh. Ph. iii. 47.

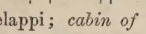
Mentioned with many other places belonging to Nairi, all tributary to Shamas Phul.

ḪNṬ , ḫanṭu; *Circuitous.* Chal. חַמְטָא.

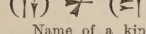

ana mizir Asur-ki ûtirru allaku ḫanṭu ina kirib Nineveh illika-mma usanná; *to the border of Assyria they returned, a circuitous way to the midst of Nineveh he went, and repeated.*—Assur b.p. i. 62.

ḪNN ( ), ḫin, ḫinnu; *a Cabin.* Heb. חֲנִיּוֹת, Jerem. xxxvii. 16.

 , ḫinnu elappi; *cabin of a ship.*—62 II. 52 *d.*

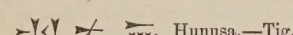
¶  , Ḫanunu.

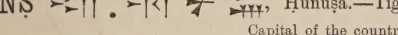
Name of a king of Gaza (Ḫaziti). See Botta 36, 20; 40, 29; 145, 13=25. Sarg. 19. Tig. jun. 62.

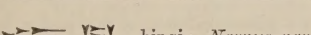
ḪNṢ  , Ḫunuṣa.—Tig. v. 99.

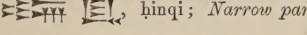
Capital of the country of the Comani.

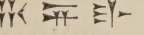
ḪNQ ḫinqi; *Narrow parts.* Heb. חֹנֶק.



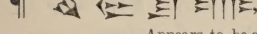
 , ana ris Puratte azbat adi ḫinqi sa Puratte attarid; *to the head of the Euphrates I took (my way), to the narrows of the Euphrates I went down.*—Sard. iii. 30.

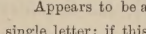


 , ina ḫinqi sa Puratte attiẓi in giri-ya ma aṣuḫra Aziel; *in the narrows of the Euphrates I turned aside in my course, and circumvented Aziel.*—Sard. iii. 44.

ḪNR  , Ḫanirabi.—Tig. v. 34. Sard. ii. 22.

This province would appear to belong to Nairi, as it was subdued in the course of an expedition to that country. Dr. Oppert calls it Khanigalmit. The capital was named Milidia. The name occurs also on the much damaged side of the Broken Obelisk.

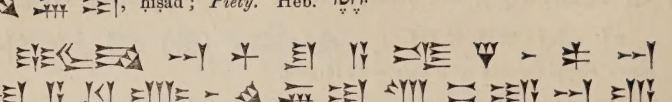
¶  , ḫinirsú.—Botta 152, 9 = 141.

Appears to be an epithet of "gold." It is not unlikely that may be a single letter; if this be the case, the word under consideration will be equivalent to  of Assur b.p. vi. 60. See p. 337.

ḪNS , ḫansa; *Fifty.* See *Ḫamisserat*, p. 432.

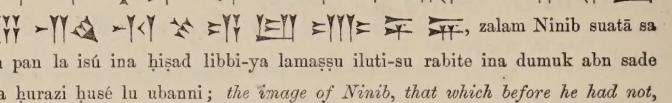
ḪNT , Ḫintiel. See *Ḫibiltiel*, p. 402.

ḪṢD , ḥiṣad; *Piety.* Heb. חֶסֶד.

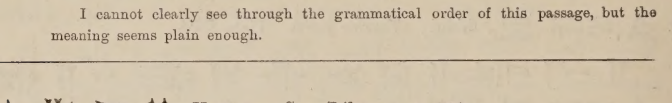
 , zalam Ninib suatā sa in pan la isú ina ḥiṣad libbi-ya lamaṣṣu iluti-su rabite ina dumuk abn sade va ḥurazi ḥusé lu ubanni; *the image of Ninib, that which before he had not, in the piety of my heart a sacred figure to his great godship in the best of marble and of pure gold I made.*—Sard. ii. 133.

I cannot clearly see through the grammatical order of this passage, but the meaning seems plain enough.

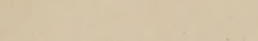
ḪṢM , Ḥaṣamu. See *Diḫnunu*, p. 230.

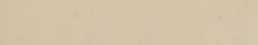
 , istu [ta] er Nineveh attuzir nahr Tigris etebir Ḥaṣamu va Diḫnunu attapalkit; *from Nineveh I departed, the Tigris I crossed, Ḥaṣamu and Diḫnunu I traversed.*—New Div. i. 29; ii. 14, 31. (The three passages cited are identical.)

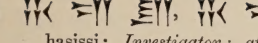
ḪṢZ , ḥaṣaṣ; *Attentive; investigating.* See p. 414. Arab. حَسَّ.

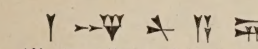
 , ina la (birit) uzni la ḥaṣaṣ amati ana meri ḥiṣaḫti-sunu kisal iskuru nalbas ẓeni ukiru kirib mati-sun.—40 BM 17 = Sen. B. iv. 20.

This is the close of a long passage in which Sennacherib tells us what he had done for the embellishment of Nineveh, in the erection of beautiful statues "brilliant as the rising sun," made from materials obtained by his ancestors, who had employed his soldiers largely in collecting them. I cannot translate this bit, but I am just able to see that it mentions the attention paid to the wants of the men engaged, and to the provision made for their well-being. In Sen. B. iv. the word *birit* is omitted.

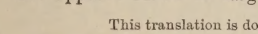
ḪṢṢ  , ḫaṣiṣu, ḫaṣiṣi, ḫaṣiṣṣi; *Investigator; attention.*

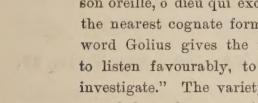
 , Assur-izir-pal irsu mudú ḫaṣiṣu parid uzni nimeqi; *Sardanapalus the mighty spoiler, the investigator, opener of ears to mysteries.*—43 BM 3.

 , Hea sar apsí bil malqi ḫaṣiṣu; *Hea, king (?) of waters, lord of kings, the investigator.*—Monol. 4.

 , takkira tamirta's uznu rapastū ḫaṣiṣu palká símí simata's; *do thou favour his approach, O wide ear investigating; amply establish his position.*—Dr. Oppert's Prière de Sargon, l. 6. Exp. Més. p. 339.

This translation is doubtful; Dr. Oppert's is "éblouis les yeux (du roi), abasourdis son oreille, ô dieu qui excite les sens. Ecoute sa voix [voix de l'épouse]." I believe the nearest cognate forms are those in Ethiopic, p. 414, and Arabic. Of the Arabic word Golius gives the following meanings among others, "to eradicate, destroy; to listen favourably, to pity; sympathize, love; to see, find out, perceive; to investigate." The variety is a source of difficulty; some bits in pp. 87, 99, 267, 414, may help a future student. Two passages containing and will be found in pp. 414, 415.

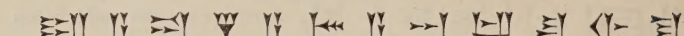
ḪṢR  , Ḫuṣur; *the River of Nineveh.* Arab. خوسر.

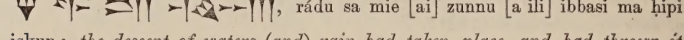
 , 1½ kasbu qaqqaru ultu kirib nahr Ḫuṣur máme darúti asar-sa usardá kirib ẓippáti satina usaḫbiba pattis; *one kasbu and half, the earth in the river Khuzur of perennial waters, its place I deepened, (and) in those depths I maintained water-works.*—Sen. Gr. 61 = 42 BM 43 = Sen. Bit. iv. 35.

I understand this to mean that the bed of the river was deepened for one kasbu and a half of its course, and some machinery established there to supply Nineveh with water. Although the meaning seems plain enough, the construction is hardly quite sure. I have twice before hazarded partial translations—under *daru* in p. 267, and under *zippata*, in pp. 311–12; the last is not the best, though I am not quite certain that *asar-sa*, "its place," is better than *asarsa*, "I removed." The name of the river still remains at Mosul; see Capt. Jones's maps.

ḪE , aḫe; *Side.* See pp. 24 and 397–8.

ḪP , , ḫipi, ḫipe; *Overthrow.* Arabic حفر.

 , rádu sa mie [ai] zunnu [a ili] ibbasi ma ḫipi iskun; *the descent of waters (and) rain had taken place, and had thrown it down.*—Nab. Br. Cyl. ii. 57.

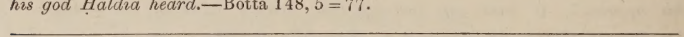
 , Urṣá sar Urardi ḫipe er Muzazir salal Ḫaldia ili-su isme; *Ursá the king of Armenia, the overthrow of the city Muzazir and the capture of his god Ḫaldia heard.*—Botta 148, 5 = 77.

ḪPN , Ḫapini; see *Ḫabini*, p. 402.

ḪPP , Ḫupapanu.—Neb. Yun. 20. Sen. T. iv. 28. Sen. B. ii. 38; iii. 11.

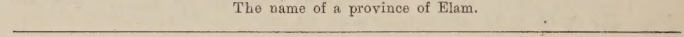
The name of a province of Elam.

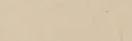
ḪPR , ḫuparih.

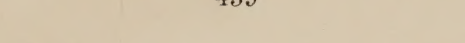
 .—Sen. T. v. 60.

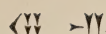
This line comes between the account of preparations for a battle and the battle itself. Dr. Oppert translates "J'assemblai autour de moi les.....qui éteignent la vie," reading the last words *atki sittú-a*. Mr. Talbot admits that he does not understand the line; I can neither understand nor read it; the first word may be *iztarta* or *izqutta*, the second may be *sakrih*. Dr. Oppert's version very probably expresses the drift of the passage, "the gathering of the warriors."

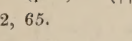
ḪR , ḫar; *Bracelet; ankle-ring.* Chal. חָרַר, "to perforate."

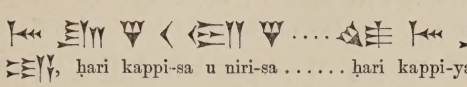
 , ḫari azpi ḫuraẓi kiriṣ ibbi sa sitti-sunu amḫar; *handsome bracelets of gold, white foot stools (?) of their feet I received.*—Sen. T. vi. 3. See p. 367. See also Sen. T. v. 72.

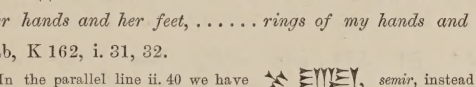
ḪR  ḫari ḫuraṣ; *bracelets of gold.*—Sard. iii. 62, 65.

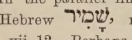
 ḫari kappi-sa u niri-sa ..... ḫari kappi-ya u niri-ya; *rings of her hands and her feet, ... rings of my hands and my feet.*—Talbot's Slab, K 162, i. 31, 32.

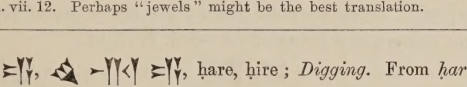
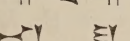
In the parallel line ii. 40 we have  , *semir*, instead of . See Hebrew שָׁמִיר, rendered "diamond" in Jeremiah xvii. 1, and "adamant" in Zach. vii. 12. Perhaps "jewels" might be the best translation.

¶  ḫare, ḫire; *Digging.* From *ḫara*, "to dig."

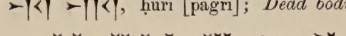
 ana sutesur kuter va takkiribáti ḫare nahr zaqap zippáti uzun-su ul ibsi ma ul ustabil karaz-ṣu; *for the management of enclosure and cultivation, excavating the canal, and planting trees, his ear was not (given), and his decree was not brought out.*—Sen. Gr. 41. See p. 287, and correct an error there.

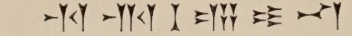
 aiumma .... susub-su ul ilmadu u ḫire nahr-su zaqap zippati-su ul izkur; *any one .... its settlement not cared for, and the digging its canal (and) planting its trees not laboured at.*—Botta 37, 43. See p. 4.

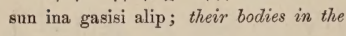
¶  ṭiri; *Castles, habitations.* Heb. טִירָה.

 &c.  hekal .... in er-ya Asur-ki epus ana ṭiri 4 burḫisi 4 urmaḫi sa aben admas, &c., abni ma ina babi-sunu useziz; *a palace .... in my city of Assur I built, for the castles(?) four burḫisi (and) four lions of adamant, &c., I made, and in their gates I set up.*—Br. Obel. ii. 15.

ḪR , ḫuri [pagri]; *Dead bodies.*

 , pagri-sun ina gasisi alip; *their bodies in the dust I rolled.*—Sen. T. i. 58.

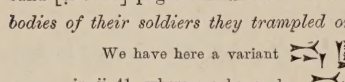
 , pagri-sunu ana iṣitáte arzip; *their corpses to heaps I built.*—Sard. i. 109.

 , ana suṣub napsate-sunu [ṣi-sunu] pagri ummanate-sunu udaisu; *for the saving of their lives, the bodies of their soldiers they trampled on.*—Sen. T. vi. 18.

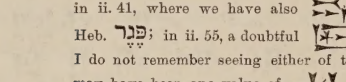
We have here a variant (which is, I believe,), the same in ii. 41, where we have also ; in Sard. i. 29 , *pagar*, the Heb. פֶּגֶר; in ii. 55, a doubtful , and ii. 114, an equally dubious . I do not remember seeing either of these two elsewhere. It is probable that *pag* may have been one value of .

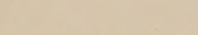
¶ , ḫiri; *Tempest*; *violence.* Heb. חֹרִי.

The Hebrew equivalent, usually translated "heat," signifies always the heat of anger, or earnest application. I would avoid the term in speaking of the month of December with its snow.

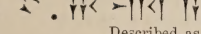
 , arḫu yomu ḫiri bilte nadannu eruba-mma sagabtā madtā usaznina zunnu-sa [a ili] zunnu va salgu naḫli nadḫu saddí adura; *a month and day of tempest greatly aggravated came on, and a copious storm poured forth its rain; [there was] rain and snow, torrents were raging; the mountains I avoided.*—Sen. T. iv. 75.

I have ventured in this passage more, perhaps, than I can fully justify; but I insert here an extract from the Nebi Yunus Inscription, l. 42, narrating the same occurrence in more moderate words, which will show that I have given the meaning:—

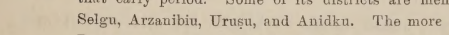
 , ina arḫi X kuẓẓu dannu iksuda-mma sagabtā la ziztā illik ma salgu naḫallī nadḫu sadi adura; *in the month of Thebet [December] a violent storm approached, and a rain incessant went on, and snow and torrents raged, the mountains I avoided.*

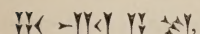
ḤRA  , Ḥaria.—Tig. iii. 36, 58.

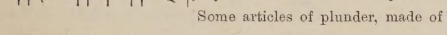
Described as a very far country abounding in mountains and forests; perhaps Aria, if that province should not be thought too remote for the arms of Assyria at that early period. Some of its districts are mentioned:—Aya, Suira, Idni, Sézu, Selgu, Arzanibiu, Urusu, and Anidku. The more recent form of Aria at Nakhsh-Rustam, and apparently at Behistun, was *Areva;* see p. 52.

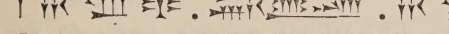
¶  , ḥariate.—Sard. i. 84; iii. 66.

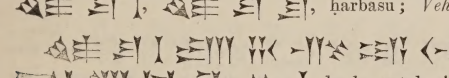
Some articles of plunder, made of copper.

ḤRB  .—Syl. 384.

¶  , ḥarbasu; *Vehemence.*

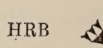
 , ḥarbasu taḫazi-ya eli-su imqut ma itruku libbu-su; *the vehemence of my fighting burst upon him, and his courage failed.*—Sen. T. iii. 47.

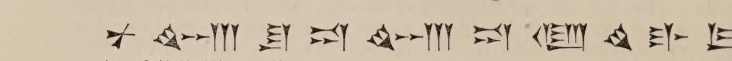
 , sar Babel-ki va sar Numma-ki ḥarbasu taḫazi-ya izḫub-sununti; *the king of Babel and the king of Elam, the vehemence of my fight overwhelmed them.*—Neb. Yun. 53.

 , sú Umman-menanu sar Numma-ki adi sarri Babel-ki Nazikkani sa Kaldi alikut idi-su ḥarbasu taḫazi-ya kima lidan zuḫar-sun izḫutur; *he, Umman-menan, king of Elam, with the kings of Babel, Nazikkani(?) of Chaldæa, accompanying his forces, the vehemence of my fight like* . . . . .—Sen. T. vi. 16.

See pp. 32, 337.

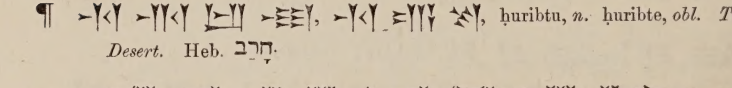
Ḥarbasu looks like a noun with the possessive "his," and Dr. Oppert has so translated it in Sen. T. iii. 47, "son glaive évita la bataille avec moi;" but it must be a quadriliteral. The only analogous word I remember in another similar tongue is the Arabic verb خربش, "ḥarbash," given by Castell as "vitiavit;" but this will hardly help us to an *exact* translation, though the meaning seems plain enough. We have in Assyrian another such root with second radical *r* in *barsad*, "to flee." This superfluous *r* is not unknown in Hebrew; we find כרסם in Ps. lxxx. 14; שרבט in Esther viii. 4; דרמשק in Chron. xviii, 5, 6, in the name of Damascus.

ḤRB  , ḥigallu; *Fertility.* Arab. حَجِل.

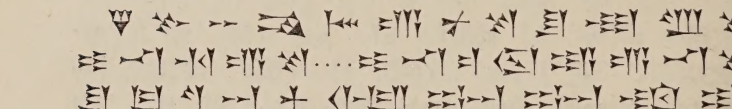

nuḥsu duḫdu va ḥigallu ina mati-su l'ukinnu; *prosperity, gladness and fertility in his land may they establish.*—Monol. 53.

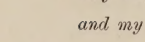
See *Higala*, p. 404, the equivalent of , "canal;" we might perhaps understand "irrigation," but the Arabic *ḥagil* is rendered "herbis abundans" in the lexicons.

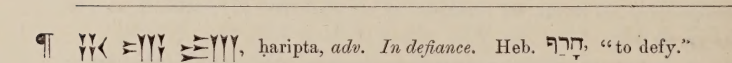
¶ , ḥuribtu, *n.* ḥuribte, *obl.* *The Desert.* Heb. חָרֵב.

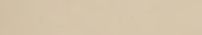

istu Kalḫi atnūzir nahr Ḫalḫal etebir ḥuribtu azabta ana Ṣûri .... aktirib; *from Calah I departed, the river Tigris I crossed, the desert I took, to Ṣur .... I approached.*—Sard. iii. 28.

Ḫuribte occurs in l. 26, a difficult passage which has not been satisfactorily read. See p. 259, and under *Ḫuteni*, p. 459.

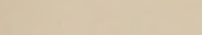

4 buḫal ami dannute suturute ina ḥuribte .... ina izban-ya dannate sukut anbar va mulmulli-ya kabtute napista-sunu usaḳti; *four full-grown powerful very large reems in the desert .... with my strong arrows, pointed with iron, and my heavy maces, their life I extinguished.*—Tig. vi. 63.

¶  , ḥaripta, *adv.* *In defiance.* Heb. חָרַף, "to defy."

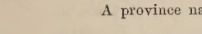

2 susi rukubi-sunu ḥaripta ina kirib tūḫari l'utemiḫ; *two sosses* [120] *of their chariots in defiance in the midst of the battle I held.*—Tig. iv. 95.

ḤRG  , Ḥargai, Ḥargaya.—Sard. i. 55.

A province named with Gilruri, Ṣimesi, Ṣimera, Ulmania, Adavas and Ḥarmaṣai.

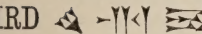
¶  , Ḥargasá.—New Div. i. 17.

This is without doubt the same with *Ḥargai*, being mentioned in connection with the same countries, and situated in the high lands north of Assyria.

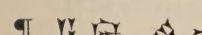
ḤRD  , Ḥirit; *Ditch.* See *Ḥiriẓ*, p. 448.

¶ .—Bavian 11.

All the copies have , but I am inclined to think the word should have been , *ḫiriẓ;* and *nahr ḫiriẓ* would be "a canal." See p. 448.

¶  , Ḥaridu, *m.* Ḥaridi, *obl.*

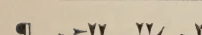
Name of a city near Anatho, , on the Euphrates; written also Ḥarudu.—Sard. iii. 14, 15, 34, 37.

¶  , Ḥilakku, *n.* -ki, *obl. Cilicia.*

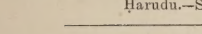
See Botta 40, 28; 117, 9. Neb. Yun. 17. Esar ii. 10.

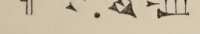
¶ , Ḥardispi.—Sen. T. i. 70; ii. 2. Sen. B. i. 10.

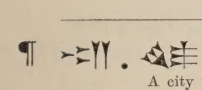
A city named in connection with *Bit-kilamzah* and *Birtut.* See *Birtuti*, p. 129.

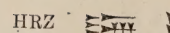
¶  .—Syl. 159.

Proves the sound of *tuv* appertaining to . See foot-note, p. 426.

ḤRZ  , ḥiriẓ, ḥiriẓa; *Ditch.* See *Ḥiriẓ*, p. 448.

¶  , ḥiriẓte; *Determined, resolute.* Heb. חָרֵץ.

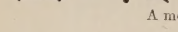
 , Marduk-bal-adanna pal Yagin sar Kaldi zibirti ḥiriẓte ina limni [sini] la paliḫu zikar bil bili eli marrati gubus edi ittagil; *Merodach-baladan, son of Yagin, king of Chaldæa, with a multitude resolute in evil, not revering the name of the lord of lords, to the sea (and) the force of his hosts he trusted.*—Botta 151, 14 = 122. See p. 313.

HRZ  , Ḥarzunu.—Sen. T. v. 32.

One of many tribes which advanced with Umman-Menan, king of Elam, to support Suzub, the Chaldæan usurper, in the unsuccessful revolt of Babylonia against Assyria.

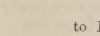
ḤRḤ , Ḥiriḥa, -i.—Tig. iv. 13, 20.

A mountainous country, apparently in the north-east. Qy. Cilicia. See *Aḫḫe*, p. 416.

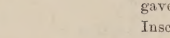
¶ 

Ḥarḥar, Ḥarḥára.

Name of a city and province of Armenia, "somewhere near Holwan," according to Dr. Hincks (Alphabet, p. 350), but placed at Van by Sir H. Rawlinson. It is generally used with the determinative of city, but in Obel. 121 and 1 Pul. 6 it has ; in Sarg. 30 it has no determinative, only the suffix *ki*. Sargon (Bot. 147, 3 = 63) gave it the name of Kar-Sargina. Ḥarḥar frequently occurs in the Armenian Inscriptions of Schulz, but Dr. Hincks believed that it meant only a chief city or citadel, and was never a proper name. See Sen. T. ii. 28; Obel. 125, where it is ; Botta 147, 1 = 61, &c.

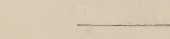
¶  , ḥarḥari.—Sen. B. iv. 31 = 42 BM 38.

Some articles of ornament, made of copper; perhaps a plural of *ḥar*, p. 438–9.

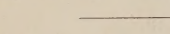
ḤRṬ  , ḥarūṭu; *Sceptre*. See , p. 367.

ḤRL , Ḥarilu.—Botta 16bis 72; 145, 6 = 18. Tig. jun. 5.

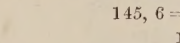
Name of a tribe mentioned in an enumeration of countries and people under the rule of Assyria, from Media to Cyprus, from the mountains bordering on the Caspian to the confines of Egypt. From its place in the list, Ḥarilu should be in the desert region east of the Jordan.

ḤRM  , Ḥirimu.—Sard. ii. 130; iii. 124. St. 10.

A city in the south country. (In iii. 24 is printed instead of .) It may have been the Ḥirimmu of p. 414, which I have there doubtfully assigned to the north.

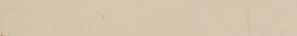
¶  (v.), Ḥarmaṣai.—Sard. i. 55. New Div. i. 17.

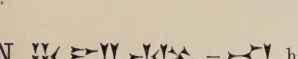
Mentioned with *Ḥargai* or *Ḥargasá*, in p. 443.

¶  , Ḥarmes-andai.—Sh. Ph. iii. 46.

Name of a city of Nairi.

ḪRN , ḫaranū, -na; *Road, path.* See *Ḫarranu*, p. 451.

 , ḫarana isartū tapaqid-ṣu; *the path of justice thou hast prescribed to him.*—E.I.H. i. 60.

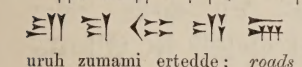
 , ḫaranū namraza uruḫ zumami ertedde; *roads impracticable, paths of the desert, I made passable.*—E.I.H. i. 21.

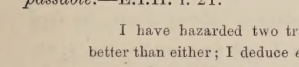
I have hazarded two translations, in pp. 296 and 353; the present is, I think, better than either; I deduce *ertedde* from a root *radad*, "to tread," like the Heb. רדד with the factitive *t*, "to make trodden."

¶ , Ḫiránu.—Sard. iii. 97.

Name of a strong city of Adani, a province of Nairi. I do not know whether the *Ḫiránu* of Tig. jun. 5 with the determinative is the same, but I rather think it is not.

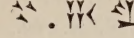
¶ ( ) (v.), Ḫarnizki, Ḫarnizqi; *War-horse.*

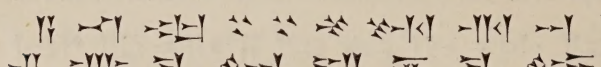
 , ḫarnizki rabi aben zamat ṭib [ḫib] mati-su ana Nineveh-ki er biluti-ya issu-nu-mma unnassiqu niri-ya; *steeds large (and) lapis lazuli, valuables of their [his] country, to Nineveh, the city of my power, they brought, and kissed my feet.*—Esar iv. 26.

 , assu ḫarnizki-ya patnuse ana níri va paqadu sallat nakiri kabittu . . . .; *as to my war-horses trained to the yoke, and the droves, the abundant plunder of enemies . . . .*—Neb. Yun 66.

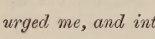
See also Sen. T. v. 80; vi. 55. Esar vi. 46. In all these cases *ḫarnizki* occurs without the determinative; in fact, I do not remember the determinative anywhere but in Esar iv. 26; the reason may have been that it indicated a beast of burden, and that it would usually be considered inappropriate to a war-horse.

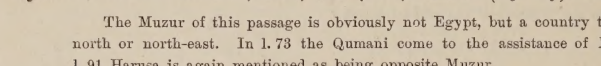
ḤRṢ , ḥiriṣu. See *Ḥiriẓ*, p. 448.

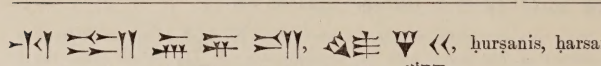
¶  , Ḥaruṣa; *a City of Muzur.*

 , ana kasad Muzri Asur bilu umahra-ni ma birti Elamuni Tala va Ḥaruṣa lu aẓbat; *to the capture of Muzur Assur the lord urged me, and into Elamun, Tala, and Ḥaruṣa I took (my way).*—Tig. v. 69.

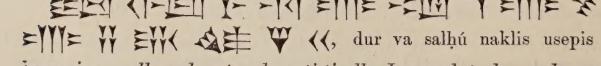
The Muzur of this passage is obviously not Egypt, but a country towards the north or north-east. In l. 73 the Qumani come to the assistance of Muzur. In l. 91 Ḥaruṣa is again mentioned as being opposite Muzur.

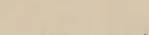
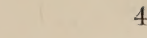
¶  , ḥurṣanis, ḥarsanis; *Skilfully, thoroughly, like a workman.* Heb. חָרַשׁ.

 , kibir-su in kupri va agurri uzakkir ḥurṣanis; *its length in cement and brick I completed.*—Neb. Gr. ii. 9.

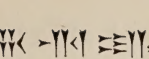
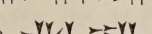
 , itáti dur Babel-ki gan taḥazi-su usaṣṣi ma erki Babel-ki udannin ḥurṣanis; *the buttresses of the wall of Babylon, its defence of war, I raised, and the citadel (?) of Babylon I strengthened thoroughly.*—E.I.H. ix. 44.

See also E.I.H. viii. 2, 63, and 52 I, No. 6, l. 5. The explanation appears certain, though the difference of the sibilants would seem to make it doubtful; but such distinctions were less strictly observed in recent monuments. The following quotation from the more ancient inscription of Sennacherib, in Vol. 1 of R.I., Pl. 7, F, l. 17, has the correct form:—

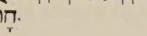
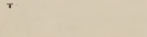
 , dur va salḫú naklis usepis ma uzakir ḫarsanis; *wall and outwork artistically I caused to be made and completed thoroughly.*

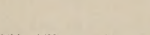
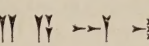
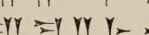
ḪRẒ  , ḥariẓu, *n.* -ẓi, *g.* -ẓa, *ac.*  , ḥiriẓ, ḥiriẓi, ḥirit; *Ditch.* Heb. חֲרִיץ.

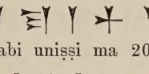
¶ Ḥariẓ:—

 , aslata han lapan dur-su rabi unissi ma 200 ina  ammat sakki ḥariẓi iskun ma 1½ gar uṣabbil; *three* [*cubits?*] *from his great wall he paced, and two hundred cubits broad of ditch he executed, and one gar and a half* [*depth of earth*] *he took away.*—Botta 151, 7(19) = 127. See p. 280.

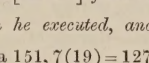
This is chiefly from Dr. Hincks (Astr. Tablet, p. 40). Dr. Oppert's translation is "il explora et calcula l'étendue du terrain en avant du grand mur. Il construisit un fossé large de 200 ...., et profond d'un *barsa*."

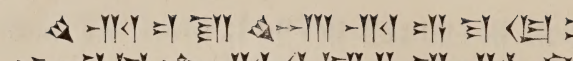
 , 100 ina  ammat rabtī ḥariẓu's usrappis; *one hundred .... great cubits, its ditch I extended.*—R.I., Vol. 2, Pl. 7 F, l. 17.

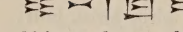
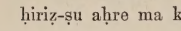
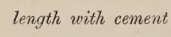
The last word is printed *ussarbis* with  instead of  ; the character is damaged on the monument, but I think  is *never* used phonetically, and the form with *rap* occurs frequently; see Sen. T. vi. 60; Sen. B. iv. 2; Botta 145, 18 = 30.

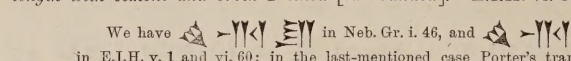
 , ḥariẓa sa er-ya Asur-ki sa 'abtu ma epiri [isi] imlú istu babi rabi ..... adi babi Vastiggar aḫruẓ; *the ditch of my city Assur, which had been destroyed, and which the earth had filled up, from the great gate .... to the gate of the Tigris I dug.*—Br. Obel. ii. 6.

¶ Ḥiriẓ:—

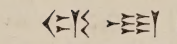
 , muttaḫḫiẓi-sunu ina izkut usamqiṭ kima Yav eli-sunu riḫilta usaznin ina ḥiriẓi atbuk-sununti; *their fighting men with weapons I overthrew, as if Yav upon them tempest had poured; into the ditch I drove them.*—N. Div. i. 46.

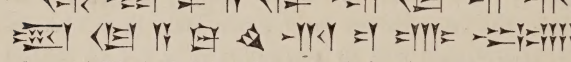
ḤRẒ 
ḥiriẓ-ṣu aḫre ma kibir-su ina kupri va agurri akṣur; *its ditch I dug, and its length with cement and brick I lined* [*surrounded*].—E.I.H. vi. 30.

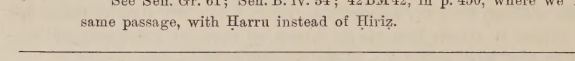
We have  in Neb. Gr. i. 46, and  in E.I.H. v. 1 and vi. 60; in the last-mentioned case Porter's transcript makes it  .

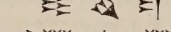

ultu pádi Kiṣiri adi Nineveh-ki nahr ḥiriẓ utirrá; *from the vicinity of Kiṣir to Nineveh a canal* [*river dug*] *I brought.*—Bavian 11.

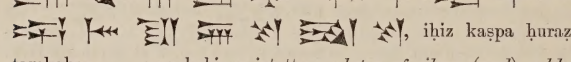
See Sen. Gr. 61; Sen. B. iv. 34; 42BM42, in p. 450, where we have nearly the same passage, with Ḥarru instead of Ḥiriẓ.

¶  , ḫuraẓu; *Gold.* Heb. חָרוּץ.

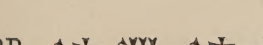

iḫiz kaspa ḫuraẓu va taḫlupti tamkabar .... ema babi-sa irtette; *plates of silver* (*and*) *gold, and sheets of copper .... combined, were laid over its gates.*—E.I.H. ix. 12.


usanbiṭ sassanis sallaru-ssu ḫuraẓu russá .... bit usalbis; *I made conspicuous with branches its seats, gold beaten ..... the house I covered.*—E.I.H. ii. 47.
This is a mere guess.

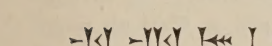
In almost every case "gold" is represented by the Accadian  , which occurs in 58 II.66*b*, explained by in l. 67*b*. See the following extract:—


ili-sunu ḫuraẓi va kaspi dumuk nimmatri-sunu aṣṣá; *their gods, gold and silver, the choice of their valuables, I took.*—Tig. ii. 31.

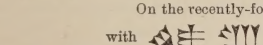
ḤRR , ḫarru, *s.* ḫarri, *pl.* *Hollows.* Heb. חֹר.


(v.), ṣitate-sunu ḫarru nadbaku sa sade lu akul; *their common people* (*in*) *the tangled* (*?*) *hollows of the mountains I consumed.*—Sard. ii. 18; in l. 37 without variant.

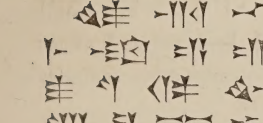
The same line occurs in Sard. i. 53, with the variants and ; we have thus , , and , all having the same meaning, which cannot but be read *akul*, "I consumed." See Sir Henry Rawlinson's note to Journ. R.A.S., 1864, p. 215.


(v.), pagri-sunu ḫarru nadabaku sa sade umali (v. umalli); (*with*) *their bodies the tangled* (*?*) *hollows of the mountains I filled.*—Sard. ii. 114.

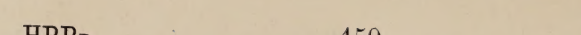
On the recently-found monolith of Sardanapalus, ii. 33, we have this line repeated with , *ḫarruri.*

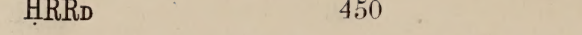
 , pagri quradi-sunu ḫarri va bamáte sa sadi l'usardi; *the bodies of their soldiers* (*in*) *the hollows and tops of the hills I threw down.*—Tig. iii. 55. See also Tig. i. 59; iii. 26, &c.

The omission of prepositions may seem strange, but it is common in Hebrew; see in Genesis only, "I have gotten a man (from) the Lord," iv. 1; "the woman was taken (into) Pharaoh's house," xii. 15; "I will give money (for) the field," xxiii. 13; born (in the) house and bought (with) money, xvii. 12; &c., &c.

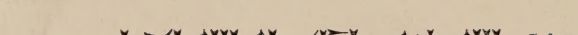

ḫarri naḫalli naṯu sadi mele marṣuti ina izguza astamdiḫ asar ana izguza rusuqu ina niri-ya astaḫḫit; *hollows, streams, crags of mountains, fierce torrents, in a palanquin I passed over; a place for the palanquin impracticable, on my feet I overcame.*—Sen. T. iii. 75.

Izguza [*kuṣṣu*], usually translated "throne," is here certainly the *izguza nimedi*, or "palanquin," which is written in full at l. 36, and again in iv. 8; for this I am indebted to Mr. Talbot. See p. 318.

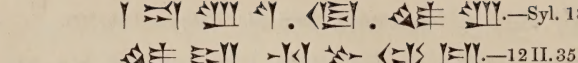
ḤRR  .—Syl. 183.

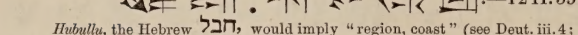
 .—12 II. 35 *a*.

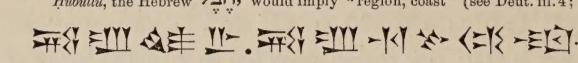
Ḫubullu, the Hebrew חֲבַל, would imply "region, coast" (see Deut. iii. 4; Zeph. ii. 5, 6, 7).

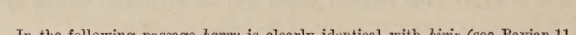
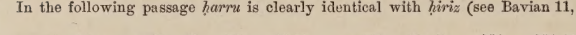
 .—40 II. 49 *d*.

¶ In the following passage *ḫarru* is clearly identical with *ḫiriz* (see Bavian 11, p. 448):—

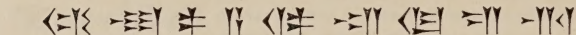
 , ultu pádi er Kiṣiri adi tamirti Niná mati-a ina aggullati anbar usattir ma usezir nahr ḫarru; *from the border of Kiṣir to the vicinity of Nineveh my country, in pipes (?) of iron I brought and confined the canal* [*dug-river*].—42 BM 42 = Sen. B. iv. 34. See also Sen. Gr. 60, and p. 174.

¶  , aḫralik.

 , zalā sarruti-ya epus ma líti Assur bili-ya [bini] eli-su aṣṭur ina Izirti er sarruti-su ulmid aḫralik; *an image of my majesty I made, and the laws (?) of Assur my lord upon it I wrote, in Izirtu his royal city I set it up, for the future.*—Botta 146, 17 = 53.

 , 100 in  ammat rabtī ḫariẓu's usrappis aḫralik yomi; *one hundred .... great cubits its digging I widened for after days.*—R.I., Vol. 1, Sh. 7, F, l. 18.

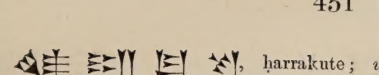
We have again *aḫralik yomi* in Sarg. 44, but the passage is utterly unintelligible to me. I have been inclined to translate *aḫralik* "hereafter," and when followed by *yomi*, "for after days;" the meaning in any case being "for future use or ornament." Dr. Oppert proposes "en plusieurs exemplaires," but that version appears hardly admissible with *yomi*.

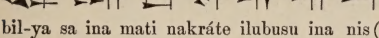
ḤRRD  , Ḫarrit.—Sard. iii. 2.

Name of a river in Mesopotamia. Dr. Oppert calls it *Kharmis*. I am not sure that the meaning is not a dug river, *i.e.* "a canal." See *Ḫariz*, p. 448.

ḤRRK , ḥarrakute; *window* (?). Chald. חַרְכָּא.

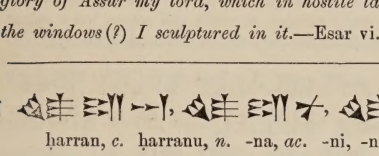
I should like to read "the Arachosians" here; the determinative clearly indicates a gentile name, and we have a notice of conquests in the remote east at the beginning of col. iv.; I think, too, the names in l. 13 are Persian. We should have to translate "the glory which he had acquired over the Arachosians."

 , danan Assur bil-ya sa ina mati nakráte ilubusu ina nis(?) ḥarrakute eṣiqa kirib-sa; *the glory of Assur my lord, which in hostile lands he had put on* (*acquired*), *on the windows* (?) *I sculptured in it.*—Esar vi. 13.

ḤRRN  ,

ḥarran, *c.* ḥarranu, *n.* -na, *ac.* -ni, -nat, *pl.* *Road, path, &c.*

I find no analagous root in any other Semitic language, but the following extracts prove the value:—



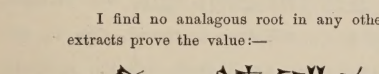
.—38 II. 22*b*.

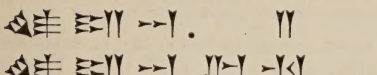
„ 23*b*.

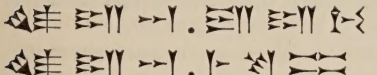
„ 24*b*. *Urḫu*, "path."

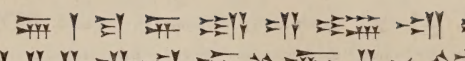
„ 25*b*. *Daragu*, "road."

„ 26*b*. *Metequ*, "passage."

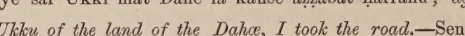
 , ana aḫ-anná usebira ma usaẓbita ḥarran Assur-ki; *to the other side I made cross over, and take the road to Assyria.*—Sen. T. iv. 32.

 , ḥarrani mat-su uṣappiḫ ma uparrir buḫar-su; *the roads of his land I laid open, and I broke up his plans.*—Sen. T. iv. 42.

 , utir ma ana Assur-ki aẓbata ḥarrana; *I turned back, and to Assyria I took the road.*—Neb. Yun. 44.

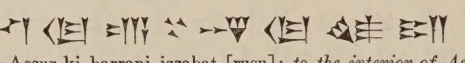
ḤRRN 

ẓir Maniye sar Ukki mat Dahe la kanse aẓẓabat ḫarranu; *against Maniya, king of Ukku of the land of the Dahæ, I took the road.*—Sen. T. iv. 3. See also ii. 8; iii. 50; iv. 74, &c.



ana kirib Assur-ki ḫarrani iẓẓabat [rusu]; *to the interior of Assyria the roads he took.*—Botta 151, 4(16) = 112.

Rusu must surely be put instead of the verb here. Dr. Oppert, in his Commentary [p. 158], says there are many passages in which this occurs, but I cannot remember to have seen any beside this, though I do not doubt his accuracy.



aibi madátu sa ana litate-ya lá qirba .... arki-sunu lu attarid.—Tig. vi. 49.

All the translations given of this passage are admittedly uncertain. Sir Henry Rawlinson suggested "I have omitted many hunting expeditions which were not connected with my warlike achievements (?). In pursuing after the game," &c.

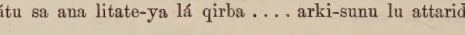
Mr. Talbot, "Then I went against a foreign (or hostile) city, which had not paid its tribute according to my laws."

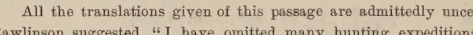
Dr. Hincks, "When the governments of foreign countries made default as to the tributes, which were not ready for me to receive, I went after them."

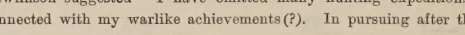
These versions were made in 1857. Dr. Oppert printed the following in 1865:—

"Ajoute à cela les expéditions nombreuses contre des rebelles qui ne fournissaient pas leurs prestations à ma liste des tributs."

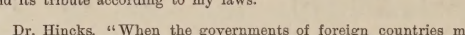
Guided by these examples, I venture to propose the following eclectic version:—"Disregarding the advances of enemies (and) the tribute which to my requisitions approached not [or, which did not approach my stipulations], I went after them."

¶  , Ḫarrana, -ni.—Sarg. 6. Botta 36, 8; 16, 10; 144, 10 = 10.

 , Ḫarranai.—Obel. 181.

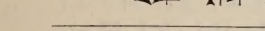
 , Ḫarranni.—Tig. vi. 71.

The name appears to appertain both to a province and a city; probably the Haran of Gen. xii. 5, and elsewhere; Carrhæ of the classical writers.

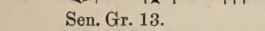
ḤRRR  , ḫarruri.—New Sard. 33. See *Ḫarru*, p. 449.

ḪRRs , ḫarris. See *Bit-ḫarris*, p. 137.

.—50 II. 54 *b*. *The east.*

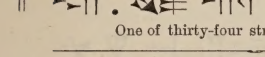
¶  , Ḫarris-unma.—Sen. T. i. 38. 17 BM 16. Sen. Gr. 13.

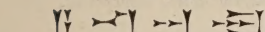
A city of Southern Chaldæa. Dr. Oppert translates it by Chalanné.

¶  , Ḫarriaslake.—Sen. T. iv. 57.

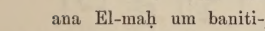
One of thirty-four strong Elamite cities destroyed by Sennacherib. See *Bube*, p. 67.

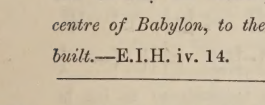
¶ , ḫarriṣṣi. See Heb. חֶרֶס, "the Sun."

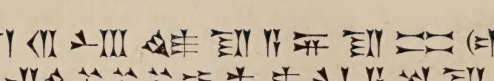
 , bit Nin-ḫarriṣṣi libba Babel-ki ana El-maḫ um baniti-ya ina Babel-ki epus; *the house of Nin-ḫarriṣṣi the centre of Babylon, to the great goddess, the mother creating me, in Babylon I built.*—E.I.H. iv. 14.

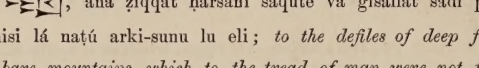
ḪRRT  , Ḫararati, Ḫararti.—Sen. T. i. 53. Sen. B. i. 8. Sen. Gr. 17.

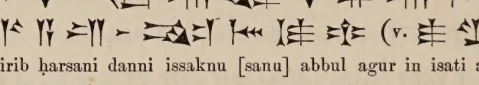
A city which sent tribute to Sennacherib in his first campaign.

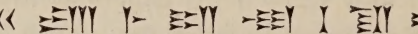
ḪRS  , ḫarsánu, *n.* ḫarsani, *g.* *Forests.*

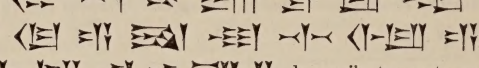
 , ḫarsánu saqutu epis bu'ri-sunu ikbiuni-su ina immat kuẓẓi ḫalpe suripi .... iẓudu .... arme turáḫi náli yaeli ina ṣadirate utemmiḫ; (*when*) *the dense forests called him to chase their game, in days of variable storms and heat .... he hunted, ... the reems, ibexes, wild cattle, and goats in classes he retained.*—Br. Obel. i. 12. See pp. 78, 425. [Doubtful; the names of animals especially.]

ḤRS  , ana ṣiqqat ḫarsáni saqute va gisallat sadi pasqáte sa ana kibiz nisi lá naṭú arki-sunu lu eli; *to the defiles of deep forests and summits of bare mountains, which to the tread of man were not fitted, after them I went up.*—Tig. iii. 18.

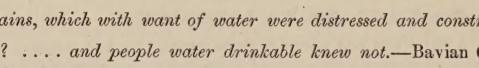
 , eri sa ina kirib ḫarsani danni issaknu [sanu] abbul agur in isati asrup; *the cities which within the dense forests were situated I threw down, demolished, in fire I burned.*—Sard. i. 66.

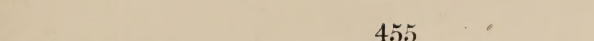
 , ḫarsani's tameratu-su sa ina la mami naẓabta suluka ma sa tákettuti (?) va nisi-su mie siqi la idá; *its forests (and) its plains, which with want of water were distressed and constrained, and whose ....? .... and people water drinkable knew not.*—Bavian 6.

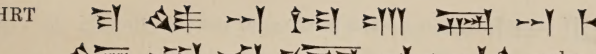
ḤRT  , ḫirat, *c.* ḫirtu, *n.* ḫiráti, *pl.* *Wife.*

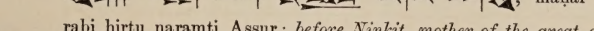
 , Gula billat rabtā ḫirat Shams erlu ṣimma lazza ina maḫri-su l'iskun; *Gula, great lady, wife of the Southern Sun, vapours noxious before him may she bring.*—1 Mich. iv. 6.

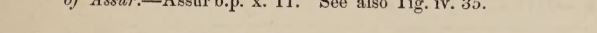
The damaged words *ṣimma* and *maḫri* I restore from 2 Mich. ii. 30 and 3 Mich. iv. 16, where they are well preserved.

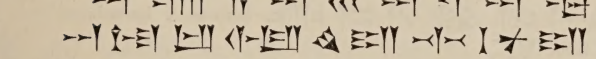
 , Nin-kit ḫirti Bel um ili rabi; *Ninkit (?) wife of Bel (?), mother of the great gods.*—Monol. 7 *a* = Obel. 12.

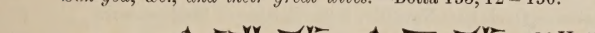
ḪRT  , maḫar Ninkit ummi ili rabi ḫirtu naramti Assur; *before Ninkit, mother of the great gods, chosen wife of Assur.*—Assur b.p. x. 11. See also Tig. iv. 35.

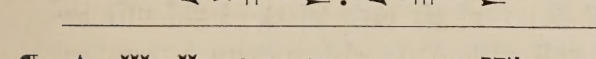

Hea Sin Shams Nabu Yav Ninib va ḫirati-sunu rabati; *Hea, Moon-god, Sun-god, &c., and their great wives.*—Botta 153, 12 = 156.

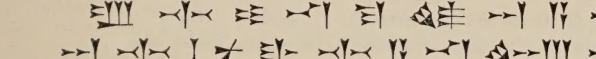
 —36 II. 43*b*.

¶  , aḫrat; *After, future.* Heb. אַחַר.

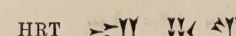
 , sitti ina maḫar Asur va iluti-sunu rabiti ana aḫrat yomi kima sadi kinis l'usarsidu; *my feet in the presence of Assur and their great godships, to future days, like a mountain, steadfastly may they establish.*—Tig. viii. 37.

¶  , ḫiritu; *a Ditch.*

 , itat kar ḫiriti-su 2 kári dalīti in kupur va agurri abni; *buttresses for the embankment, of its ditch (and) two long embankments, in cement and brick I built.*—E.I.H. v. 27.

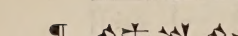
 , kári ḫiriti-su ina kupri va agurri sadanis abni; *the embankments of its ditch in cement and brick, like a mountain, I built.*—Neb. Bab. ii. 5.

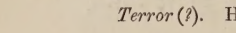
This is uncertain. Dr. Oppert translates "en dehors des *kar* de son fossé." I have been inclined to read *kar-ḫiriti* as a compound word, signifying an embankment made by digging, and *itat* as a plural substantive implying some sort of guard or defence; but I am not quite satisfied. See Syl. 724, which explains *itu* by *naṭru* and *imnu*, "a guard" and "a right hand."

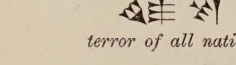
ḤRT  , Ḥarutu.—Sard. ii. 130; iii. 124. St. 10.

Name of a city in the south; I think it always accompanies Ḥirimu.

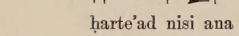
.—35 II. 41 *b*. Heb. נַחַל, "brook."

¶  , ḥartead. *c.* ḥartedú, *n.* *Terror (?)*. Heb. חֲרָדָה.

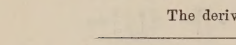
 , ḥartedú kalit mati; *the terror of all nations.*—Obel. 16 = New Div. i. 6. Epithet of Shalmaneser.

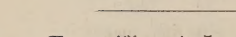
 , sa Shamas .... ḥaruṭ [izpa] ḥarte'ad nisi ana qati-ya [su-ya] usatmeḫu; *when the Sun-god .... the sceptre, the awe of men, to my hands had entrusted,* .....—Sard. i. 45.

The derivation is not quite satisfactory, but the meaning appears clear.

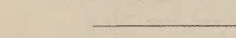
¶  , Ḥartisai.—Sard. ii. 80.

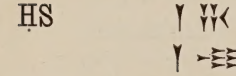
A city among the hills north-east of Nineveh.

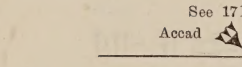
ḤS  .—Syl. 197.

 .—Syl. 272.

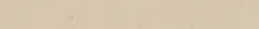
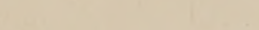
See 17 II. 23, 55*a*, where appears to be equivalent to the Accad . I do not understand the phrase explained.

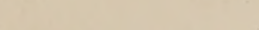
¶  , ḫusé; *Combined, mixed.* Ethiop. ሐውሢ, "ḫauṣa."

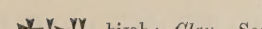
 , ḫunut kaṣpi ḫuraẓi ḫusé tākabari ana la mani aslula; *wealth of silver, gold, and copper mixed, not to be counted, I plundered.*—Sh. Ph. iii. 17.

 , ina ḫiṣad libbi-ya lamaṣṣu iluti-su rabite ina dumuk abn sade va ḫuraẓi ḫusé lu ubanni; *in the piety of my heart, a sacred bull to his great godship, with choice of mountain stone and gold combined I formed.*—Sard. ii. 133. See p. 241.

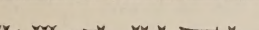
ḪSB , ḥiṣab; *Clay.* See *Ḥiṣbi*, pp. 412, 413.

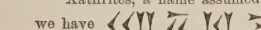
ḪSD  , Ḥasatritti.—Beh. 43, 92; Det. Ins. E. Xathrites, a name assumed by the Median rebel Phraortes; in the Persian copy we have  , *Khshathrita.*

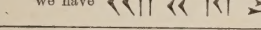
ḪSḪ  , ḥusaḫḫa; *Want (famine).* Chal. חֻשַּׁח.

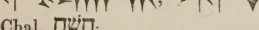

Yav ..... ṣunqa bubuta ḥusaḫḫa pagri ana matti-su l'addi; *may the god Yav ..... privation of food (and) want (and) dead bodies scatter over his lands.*—Tig. viii. 85.

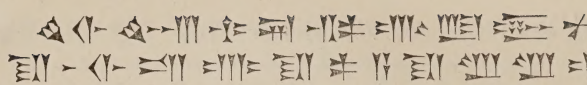
This is much better than the version in p. 72. I had overlooked the god Yav in l. 83.

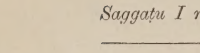

Assur bil rabu .... ṣumqa bubuta va nibbal va ḥusaḫḫa ana matti-su l'idú; *may Assur the great lord ..... privation of food and destruction and want scatter over his lands.*—Monol. 95.

¶  , ḥisaḥti; *Wants, requisitions, deficiences.*


sa .... ultū kirib ḫarsani asar nabniti-sunu ana ḥisaḥti ḫekal-ya marṣis pasqis ana Nineveh-ki usaldidú-ni; *who [marbles] from within the forests, place of their production, for the requisition of my palace, through rugged and desolate paths, to Nineveh (they) brought me.*—Esar v. 24.

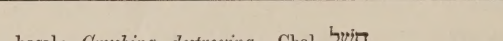

sa ana ḥisaḥti ḫekali-ya sa Nineveh-ki abtiqu; *which for the wants of my palaces of Nineveh I had fashioned.*—Neb. Yun. 78. See also 41 BM 48.

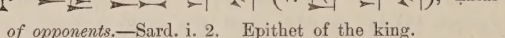
ḪSḪ 
ḫisihtī Bit-Saggaṭu aznun va sassis usapá sarurú-su; *the deficiences of Bit Saggaṭu I restored, and anew I exalted its royalty.*—Neb. Bab. i. 29.

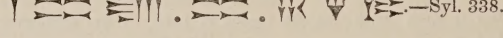
¶  , Hasiḫar.—Obel. 111.

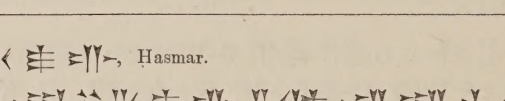
A province east of the Tigris, on the way to the country of the Nimri.

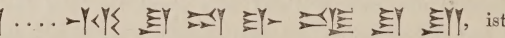
ḪSL , ḫasal; *Crushing, destroying.* Chal. חֲשַׁל.


ḫasal tūqumate; *destroyer of opponents.*—Sard. i. 2. Epithet of the king.

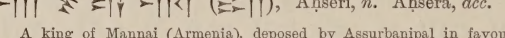
¶  —Syl. 338.

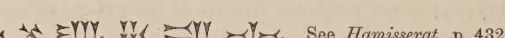
ḪSM  , Ḫasmar.

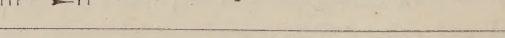

istu Ḫasmar adi Zimaspatti [Ẓibarpatti?] Madai ruqúti sa ẓit Shamsi ..... iksudu rabtā qat-ṣu [suṣu]; *from Ḫasmar to Ẓimaspatti of far Media of the rising sun .... his hands greatly captured.*—Sarg. 14.

ḪSR  , Aḫseri, *n.* Aḫsera, *acc.*

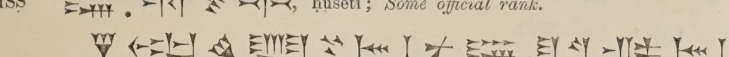
A king of Mannai (Armenia), deposed by Assurbanipal in favour of his son Uallí.—Assur b.p. iii. 44, 55, 63. See p. 289.

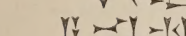
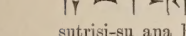
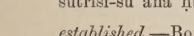
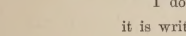
¶  . See *Ḫamisserat*, p. 432.

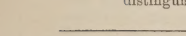
ḪSṢ  , ḫasisṣu. See p. 437.

¶  —36 II. 12*a*.

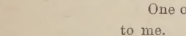
ḪSS , ḫuseti; *Some official rank.*

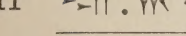
 , sa eli gimir mati-sunu sutrisi-su ana ḫuseti istakkanu; *who over all their lands his officers for .... established.*—Botta 36, 17.

I do not know what official is implied by this; in the parallel Botta 40, 24, it is written  . We may, perhaps, read  and  here, meaning "the office of a ;" in the same way we find  in Botta 15, 19, denoting the office of a . It is frequently difficult to distinguish from .

ḪST  , Ḫastarae.—Tig. iv. 62.

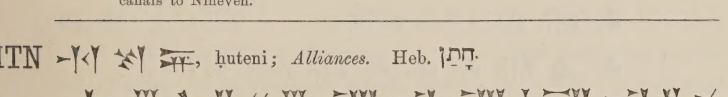
One of sixteen provinces overrun by Tiglath-pileser; all their names are unknown to me.

ḪT  , Ḫatu; *a city of Gilḫi.*—Sard. i. 59.

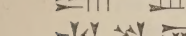
¶  , Ḫatá.—Bavian 9.

One of eighteen towns from which Sennacherib conveyed drinkable water in canals to Nineveh.

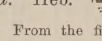
ḪTN , ḫuteni; *Alliances.* Heb. חִתֻּנִים

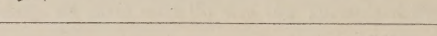
 , Assar-izir-pal ŝar sa tanata-su danánu kayamanu-ma ana ḫuribte taruṣu panu-su ana sitabru-su ḫuteni-su iṣaḫa lib-su; *Sardanapalus the king whose mighty deeds are ...., whose face is resolute to defy, and who has raised his heart to conquests and alliances.*—Sard. iii. 26.

This is an inscription which Sardanapalus informs us he placed upon a statue of himself, erected by him in the city of Sur. It is a very difficult passage, and a satisfactory version of it has not yet been given; I offer the above as approximate only, several words being doubtful. See pp. 259 and 442.

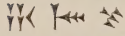
ḪTR  , Hataru; *a City of Gilḫi.*—Sard. i. 59.

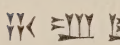
ḤTR , ḥutartū, *sing.* ḥutaráte, *pl.* *A Rod.* Heb. חֹטֶר.

From the first and second epigraphs on the Nimrud Obelisk; followed by  , *sa su sar.* I would suggest "sceptres from the king's hand."

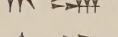
ḤTT  , &c. See pp. 410, 411.

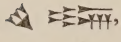
WORDS WHICH MAY NOT BE READILY FOUND.

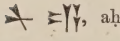
 , ḥamisserat, *Fifty*; p. 432.

 , Ḥalakku, *Cilicia*; p. 443.

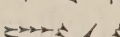
, ḥaṣiṣṣi, *Attention*; p. 414.

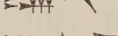
 , ḫin, *a Cabin*; p. 435.

 , aḫe, *a Side*; p. 398.

 , Aḫḫe; p. 416.

, aḫut, *Brotherhood*; p. 411.

 , *City of Ur*; p. 398.

 , *another form of the same*; p. 398.

Ṭ ט

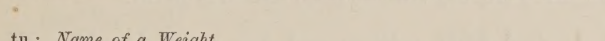
Characters arranged under letter Ṭ.

, **ṭu**; recent forms, , , .

, **ṭab.**

These two seem to have been the only characters exclusively employed for sounds involving the Hebrew ט or Arabic ط, and for the syllables *ṭa* and *ṭi* they used *da*, and *ḫi*. If *ṭa* had the sound of our *tha* in the pronoun "that," *da* was not a bad substitute; the same cannot be said of the use of *ḫi* for *ṭi*; but if the Assyrians pronounced their *ṭi* like our *thi* in "thin" (and a comparison of θήτα with טֵית would lead us to infer that the Hebrews did so), they could hardly find a better representative for it than the hissing *ḫi*, inasmuch as they were unwilling or unable to invent a new letter for themselves. Inversely our tourists in Wales substitute *th* for the hissing sound which accompanies the Welsh *ll*, pronouncing *Langothlen* for the well-known *Llangollen*. In any case beyond the characters mentioned, syllables containing a dental represented *t*, *ṭ*, and *d* indifferently.

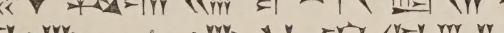
Ṭ , ṭu; *Name of a Weight.*

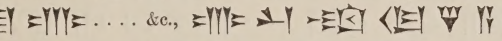


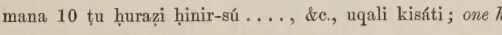
154 bilat 26 mana 10 ṭu ḫuraẓi ḫinir-sú . . . . , &c., uqali kisáti; *one hundred and fifty-four talents, twenty-six manehs, and ten ṭu of gold . . . . I collected the whole.*—Botta 152, 9 = 141.

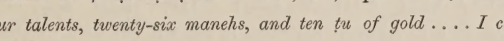
Dr. Hincks considered the weight of the *ṭu* to be 129 grains, the 60th part of a maneh; another weight, the , he valued at 1-30th of the *ṭu*. See Journ. R.A.S. for 1856, Vol. 16, p. 219.

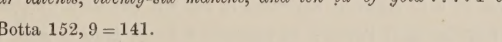
The following extracts from a bilingual tablet, 12 II. 19–21 *a*, appear to refer to the comparative values of the maneh, the *ṭu*, and the *ik* [or *ikse?*]; I am unable to deduce anything from them:—

Accadian: 

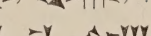
Assyrian: 

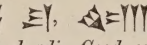
Accadian: 

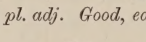
Assyrian: 

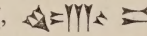
Accadian: 

Assyrian:

ṬB  , ṭub, *subst. Goodness, beneficence.* Heb. טוֹב.

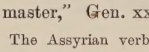
 , ṭaba, *sing.* ṭabbat, *pl. adj. Good, easy.*

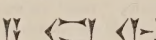
 , ṭabbis, ṭabis, *adv. Well.*

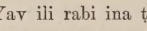
 , ṭib; *a Good,* in the sense of chattels. See Heb. טוּב, "the goods of his master," Gen. xxii. 10.

The Assyrian verb is used in the sense of rejoicing, pleasing, facilitating, improving, &c., &c.

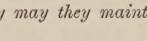
¶ Ṭub; *Goodness.*

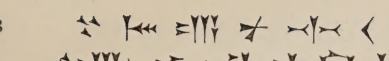

Anū va Yav ili rabi ina ṭub libbi va kasad irninte ṭabis l'iṭṭarru-su; *Anu and Yav, the great gods, in goodness of heart and acquisition of triumph beneficently may they maintain* [*keep*] *him.*—Tig. viii. 61.

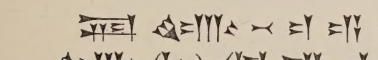

ina kibid Assur sar ili u ili Assur-ki kali-sunu in ṭub siri ḫut libbi numḫar kabiti sebe lattute kirib-sa daris l'urme; *in honour of Assur, king of gods, and the gods of Assyria all of them, in goodness of health* (*and*) *joy of heart, may tribute much* (*and*) *plenty stored, in it for ever accumulate.*—Esar vi. 42. See p. 405, and compare Neb. Yun. 92.

I find 
ina ṭub gabi va bu'ari garbu, in Sarg. 44, but the whole passage is unintelligible to me.

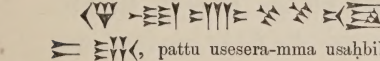
¶ Ṭab, *s.* ṭabbat, *pl. adj. Good, easy, &c.*

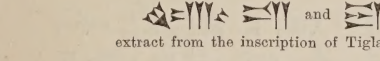
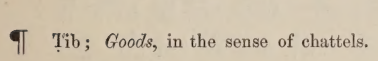

ekil [alib] ṭába ina rukubi-ya va marṣa ina niri-ya arki-sunu lu attarid; *the good* [*easy*] *country in my chariots and the rough on my feet, after them I went down.*—Tig. vi. 51.

ṬB  , sadi dannuti u ekil [alib] namraṣi ṭaba ina rukubi-ya (va) marṣa ina niri-ya lu etetik; *the mountains (were) steep and the plains rugged; the good in my chariots and the rough on my feet I passed.*—Tig. ii. 71. See also iv. 66.

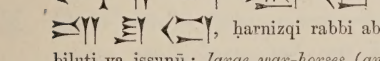
 , kisali ṭabbat iz-erini [v. -nu] bisi (?) ṭabbat kiṣiti iz-erini; *handsome altars of cedar, ... handsome, cups of cedar.*—Sard. i. 87.

¶ Ṭabbis, *adv. Well.*

 , pattu usesera-mma usaḫbiba ṭabbis; *a water-course I led through and covered it up well.*—Esar vi. 21.

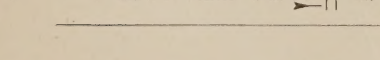
 and  , *ṭabis*, are both found in the first extract from the inscription of Tiglath-pileser, p. 462.

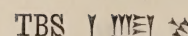
¶ Ṭib; *Goods*, in the sense of chattels.

 , ḫarnizqi rabbi abu zamat ṭib mati-su ana Nineveh-ki er biluti-ya issunū; *large war-horses (and) lapis lazuli, the goods of his country, to Nineveh, the city of my power, they brought.*—Esar iv. 26.

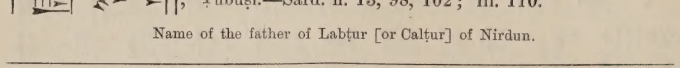
I do not think *ṭib* is always taken in this sense. If I read properly the following extract, of which I am in some doubt, *ṭib* must be synonymous with *ṭub*:—

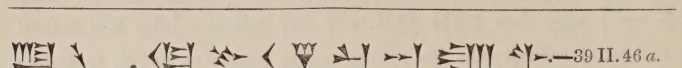
, irsá ṭib libbi ultu kirib Nummaki innabtu-mma iẓbata niri sarruti-ya; *he petitioned the goodness of my heart; from within Elam he fled, and accepted the yoke of my kingdom.*—Assur b.p. vii. 73.

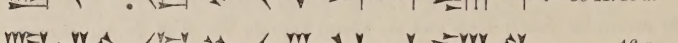
See pp. 213, 214, where I have given a number of extracts containing words of this root written with  *da.*

ṬBṢ  , Ṭubuṣi.—Sard. ii. 13, 98, 102; iii. 110.

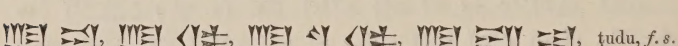
Name of the father of Labṭur [or Calṭur] of Nirdun.

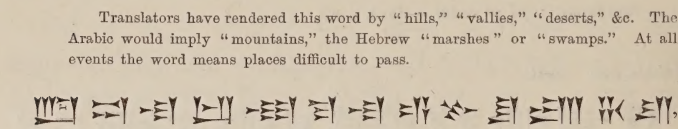
ṬG  —39 II. 46 *a*.

 „ 46 *a*.

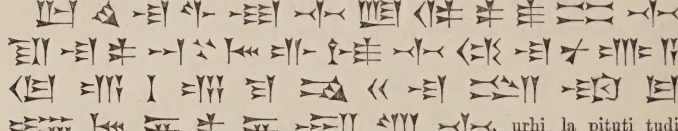
ṬD  , ṭudu, *f. s.* ṭudi, ṭuddi, ṭudat, *pl. Mountains* or *morasses*. Arab. طُود, or Heb. טִיט.

Translators have rendered this word by "hills," "vallies," "deserts," &c. The Arabic would imply "mountains," the Hebrew "marshes" or "swamps." At all events the word means places difficult to pass.

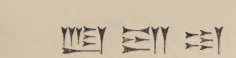

ṭudu la iptu ma la ebusu taḫazu; *the mountain they did not open* [*pass*], *they did not make war*.—Bavian 42.


urḫi la pituti ṭudi pasquti sa la pan sadi marẓuti ullanú-a kirib-sun mamman la illiku sarrani pani maḫruti; *paths not opened, extensive swamps, which in front of the rugged mountains before me, within them never had gone the former ancient kings*.—Sen. T. iv. 4.

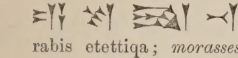
This accumulative passage appears to be intended to enhance the difficulties of the royal progress.

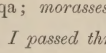

ṭuddi marẓute va niribite rusuqśte sa ina maḫra sar ya umma libba-sunu la idú; *the morasses were difficult, and the hills* (?) *were impracticable, which of old time our kings their interior had never known*.—Tig. iv. 53.

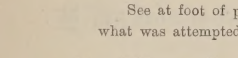
I am not prepared to urge the opinion as to *yaumma* expressed in pp. 159–60; but I am still in doubt.

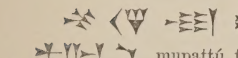
ṬD  , ṭudat la'ari pasqáti sa asar-sina badluddu rabis etettiqa; *morasses barren and extended, the place of which is isolated exceedingly, I passed through.*—Botta 145, 3 = 15; and see Sarg. 11.

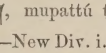
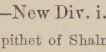
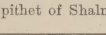
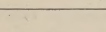
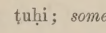
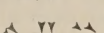
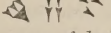
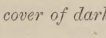
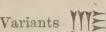
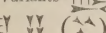
See at foot of p. 142; the present reading and rendering is an improvement on what was attempted there.

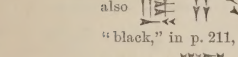
 , mupattú ṭudati sa elit va saplit; *opener of mountains of above and below.*—New Div. i. 8.

Epithet of Shalmaneser. Also in 12BM3*b*, with  .

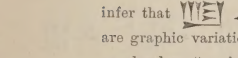
ṬḤ  , ṭuḥi; *some sort of Covering (?).* Heb. טוּחַ. [Qy. sakḥi.]

 , ṭuḥi zamat mi ṭuḥi zamat dir; *cover of dark lapis lazuli, cover of blue lapis lazuli.*—Sard. iii. 68.

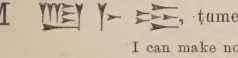
Variants  for in both cases. We have  in Sard. i. 88, and  in i. 97; also  in New Div. ii. 23, 28, 29. See  , "dark," or "black," in p. 211, and  , "blue," in pp. 264, 266. From all this I would infer that  may be a mistake, and that  ,  , and  are graphic variations. In every case the article in question is an object of tribute or plunder—"an image" or "picture;" see Heb. שִׁכְיוֹת, in Is. ii. 16.

ṬM  , ṭumekan.

I can make nothing of this, but would suggest that we might substitute for , and read , comparing the Heb. טָמְאָה, "uncleanness;" in an inscription so difficult to read, in which so many mistakes have been made, the change is not much. I give the passage with the alteration:—

 , lu-niqu akki buqu azruk ma attasi suluḥ ṭumei; *a victim I sacrificed, a libation I sprinkled, I carried outside the offal [impurities].*—Sarg. 50.

We might, perhaps, read *suluḥṭu mei*, "the pouring of water." See Arab. سَلَحَ, "to pour."

ṬTB  .—39 II. 48*a*.

I

Characters arranged under letter I.

, **i**, sometimes **nit**, or better **nahid**; more recent forms , .

, **ya**; more recent forms , .

I , nahid; *August, glorious.* Arab. ناهِد.

Compare the name of *Nabunahid*, "Nabonidus," which is variously written , , and , in the several bricks of that king copied in Rawlinson's Inscriptions, Vol. 1, Sh. 68; also in Nabonid. ii. 19, in the same sheet. The form , Nabu-imduk [Nabonid. i. 1], is Accadian:—*im* = glory, *duk* = having; corresponding with the Assyrian *nahid*, "glorious." The , which Dr. Oppert reads *nadi*, *naduti*, and *nahid*, in lines 34, 124, and 141 of his copy of the inscription of Sargon, I am inclined to consider as merely the genitive case-ending of the adjectives *rabbi* and *narammi*.

¶ .... , –ya; *My.*

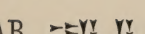
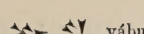
, tanati Assur bili-a alqaqat gurdi-ya .... in garbi-sa aṣtur; *the deeds (?) of Assur my lord and the narrative of my victories .... upon it I wrote.*—Obel. 72.

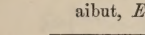
See the same tale told in N. Div. ii. 60, where we have . See p. 3.

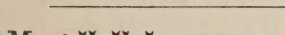
¶ , El-Ya; *the God Ya.*

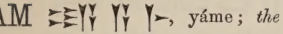
, num gir tamkabar epus kisiti mati sa ina El-Ya bili-ya aksudu .... ina eli alṭur; *a tablet (?) of copper I made, capured from the countries which, through the god Ya my lord, I had taken; .... upon it I wrote.*—Tig. vi. 16.

The translators of 1857 all made El-Ya a proper name. I have been inclined to render it "my god," as Dr. Oppert has done in his "Chaldée et Assyrie," Versailles, 1865.

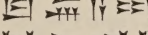
IAB  , yábut.—Sard. i. 28. A variant of  , aibut, *Enemies.*

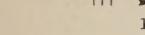
IAM  , yáme; *the Sea.* Heb. יָם.

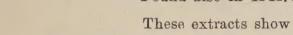
 .—43 II. 58*a*.

 „ 59*a*.

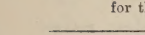
Found also in 41 II. 44, 45*a*, with instead of .

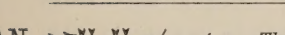
These extracts show that *yam* is an Accad name for the sea; this is not the only instance of the coincidence of Hebrew with Accadian; see also  , "city," Heb. עִיר. I would suggest the reading *uqut sa habba*, "people of the sea," but for the Assyrian equivalents. See Syl. 378 in p. 288.

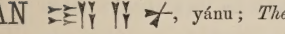
IAN  , yánu; *There was not.* Heb. אַיִן.

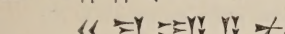
 , manma yánu; *any one there was not.*—Beh. 19.

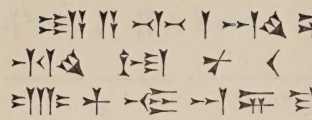
The Persian has *niya aha*, "not there was." I do not remember to have seen this elsewhere.

IAS  , yási; *Persons, people.* Heb. אִישׁ.

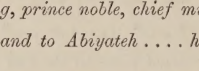




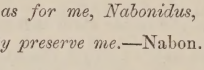


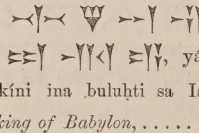
IAT 

..... , yáti Assurbanipal sar sit(?) elu resu mudninnú binutu kappi Assur uvassir-anni ma ana Abiyateh ..... ispur; *as for me, Assurbanipal, king, prince noble, chief mighty, the produce of the hands of Assur, he forsook me, and to Abiyateh .... he sent.*—Assur b.p. vii. 106.

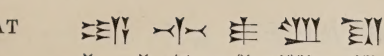
 , yati Nabunahid sar Babel-ki ina ḫiṭu iluti-ka rabiti suẓib-anni; *as for me, Nabonidus, king of Babylon, under the mantle of thy great divinity preserve me.*—Nabon. ii. 19.

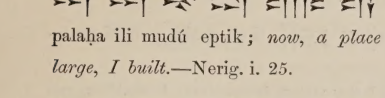
A similar clause in Nab. Brok. Cyl. i. 24, but damaged.

 , yáti Nabunahid [im-duk] sar Babel-ki .... ina pale-a kíni ina buluḫti sa Istar Agane-ki bilat-ya biri apre; *now I, Nabonidus, king of Babylon, ... in my time fixed, in reverence of Istar of Agane, my lady, pits I opened.*—Nab. Br. Cyl. ii. 45.

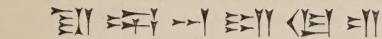
 , ana pale sari maḫri ..... yati asar-su laberi astehe ma malak mie-su kima labirimma ana ité Bit-Saggaṭu ustetesir; *in the times of the former king ....., I restored its old place, and the course of its waters, as of old, to the margin of Bit-Saggatu I directed.*—Nerig. ii. 3.

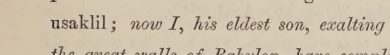
The bit omitted is mutilated; the word *ustetesir* is anomalous in its repetition of the servile *t*, but this occurs also in i. 19; in other inscriptions I find *ustesser*

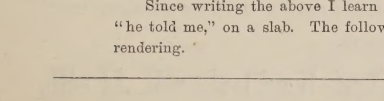
IAT  , yati asru saḫṭu palaḫa ili mudú eptik; *now, a place of sacrifice and worship of the gods, large, I built.*—Nerig. i. 25.

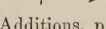
 , yati pal-su restá naram lib-su Imgur Bel va Nimitti-Bel dur rab-rab sa Babel-ki usaklil; *now I, his eldest son, exalting his heart, Imgur-Bel and Nimitti-Bel, the great walls of Babylon, have completed.*—E.I.H. v. 21.

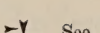
Since writing the above I learn from Mr. G. Smith that he has found *ikbi yati*, "he told me," on a slab. The following word, *yatima*, is in favour of Mr. Talbot's rendering.

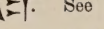
¶  , yatima; *Me here.* See a note in the Additions, p. xii.

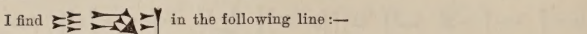
 , sum-su [mu-su] itti-ya l'iḫṭur kima yatima; *his name with me may he write like me here.*—Tig. viii. 60.

 , atta kima yátima musaru siṭir sum-ya akin ma kisal busus lu-niqu akki [palki] itti musare siṭir sum-ka sukun; *thou, like me here, the lines of the writing of my name placing, and the altar cleaning, (and) victims sacrificing, with the lines of the writing of thy name do thou place.*—Esar vi. 66.

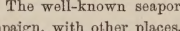
This seems all clear enough, though I am doubtful about the grammatical forms which I have translated as participles. See a parallel passage in Assur b.p. x. 105, where the word I have transliterated *akin* is made with variant  . I think *yatima* is always preceded by *kima*.

IB  . See in p. 65.

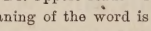
I find  in the following line:—

 , ikun araku yommi-ya.—Birs ii. 25. Neb. Bab. ii. 28.

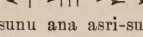
I am not sure of the reading, and the context is not clear; I would suggest "he has established the length of my days." This cannot be far from the meaning. See a note under *Araku*, in p. 51.

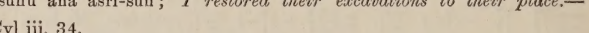
IBB  , Yabbú.—Sen. T. ii. 66.

The well-known seaport of Joppa, יָפוֹ—captured by Sennacherib in his third campaign, with other places, from a king Ṣidqa, the Hebrew name צִדְקִיָּה.

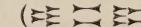
IBL  , ibili; *Camels (?)*.—Sen. T. vi. 55. Arab. إِبِل.

Dr. Oppert reads "rams," perhaps from "rams' horns" of Josh. vi. 4, 5, but this meaning of the word is not found in the LXX or the Vulgate.

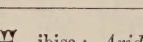
IBR  , ipiri; *Excavations, earth.*

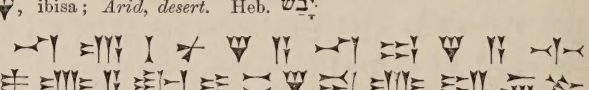
 , utir ibiri-sunu ana asri-sun; *I restored their excavations to their place.*—Nab. Br. Cyl iii. 34.

See the following line from a bilingual list:—

() .—7 II. 34*b*.

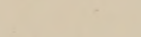
The Assyrian word in this line may be read *tanqaru*, a good Semitic form from the root *nakar*, "to dig," likely to signify "excavation," and equivalent to a monogram pronounced *ibira*. We may, then, assume the value "excavations" for *ibiri*, a value perfectly suitable to the context, which represents a successful search for an inscription among the ruins of a temple. *Epiri*, the ordinary word for "ground," "mould," &c. (see p. 118), occurs twice before in this paragraph, which may be the reason why it was not used here.

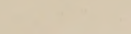
IBṢ  , ibisa; *Arid, desert.* Heb. יָבֵשׁ.

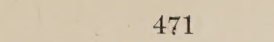
 , munnadan-sunu sa ana napsáti uzú asar ibisa illiku [du] uraṣabu ina tigulti [izku].—Sen. T. vi. 24.

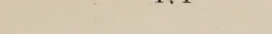
I had given up this passage as unintelligible, but just before going to press I discovered two errors in the printed copy of the inscription,—*a* was put for *ana* in the first line, and *maku* for *izku* at the end. The lines are printed here correctly, and the following translation is proposed:—"Their fugitives who for life ran away, to a desert place went, (and) were pierced with arrows." This is uncertain; I should have expected *duku*, and I am not sure that *uraṣabu* can be a passive. See p. 207.

Since writing the above I have found the word *ibisadu* as a verb in Bavian, l. 21, but the passage is mutilated.

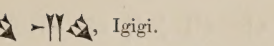
IGG  , Igigi.

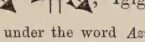
In p. 22, under the word *Azinaki* or *Anunnaki*, I referred to this place for any further information about the *Igigi* and *Anunnaki*; but I can do no more than set down a few extracts, which appear to be the rulers of these supernatural beings; I think the Igigi were also named the "great divine chiefs,"  :—

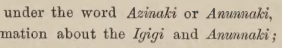
 , Anu sar Igigi va Anunnaki; *Anu, king of Igigi and Anunnaki.*—Obel. 2.

 , Anu sar El-nuni rabbi u Anunnaki; *Anu, king of the great divine chiefs and Anunnaki.*—New Div. i. 2.

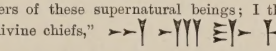
These two lines are exactly parallel; line 10 of the obelisk, now mutilated, appears to have been identical with the last.

 , Marduk .... sa Igigi va Anunnaki; *Merodach .... of Igigi and Anunnaki.*—E.I.H. iv. 10.

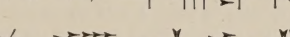
This extract compared with the first would lead to the inference that was sounded like ; a variant in Sard. i. 90, made something in this way,  , would show that may have been pronounced *Igil*. See note in p. 155.

IGD  .—Syl. 592.

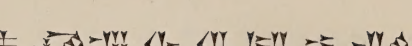
Igidibbu, which explains the monogram "and," may be read *igid ibbu*, "it joins phrases;" see the Chaldee אָגַד, "to join," and יָבַב, "to call out;" a word from the latter root occurs once in Hebrew תִּיבֵב, "she called out," Judges v. 28. In like manner *gigurú*, "gathering," or "joining" [p. 170], explains the same conjunction in Syl. 591. See the Hebrew גּוֹר in Ps. cxl. 2.

IGṢ  , igiṣá, *ac.* igiṣí, igiṣé, *gen.* *Riches.* Qy. Heb. נְכָסִים.

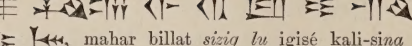
A noun ending with a long vowel in all cases but those which receive an additional syllable. See also *Darú* in p. 266.

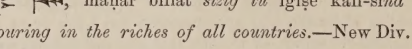
 , igiṣá summuḫu; *riches and gladness.*—E.I.H. ii. 37.

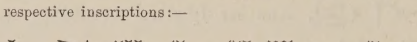
Better than "combination of pleasure," doubtfully suggested in p. 413.

IGṢ  , maḫar billat *sizig lu* igiṣé kali-si*na* kiprati; *receiver of tributes, pouring in the riches of all countries.*—New Div. i. 7.

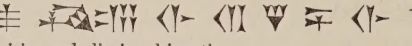
Compare with the above the following parallel passage from 12BM3*b*; both extracts are unsatisfactory, and the first is mutilated; but a collation of the two may, perhaps, make the meaning clearer. I give my version as uncertain, but it cannot be far wrong. In the transliteration I have put the doubtful syllables in italics. All the three extracts in this page are epithets of the royal promulgators of the respective inscriptions:—

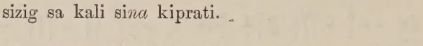
 , maḫar billat sizig sa kali si*na* kiprati.

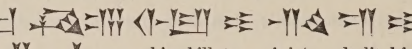
 , maḫir billat va igiṣí sa kalit kipráti; *receiver of tribute and riches from all countries.*—Sh. Ph. i. 38.

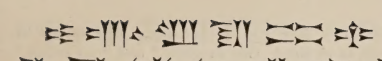
IGR  , igar, *c.* igaru, *n.* igari, igarate, *pl. Body of a Building, Structure, mound.* Chald. אִגָּר.

In the translations I have used the rather unsuitable word "structure" because I do not know any single word which could express the mere body of a building as distinguished from its purpose as a palace, temple, fortress, &c.

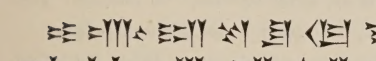
 , bit-ṣu ina igar limiti Bit-Zida namris epus; *his temple, on the mound near Bit-Zida, beautifully I made.*—E.I.H. iv. 64.

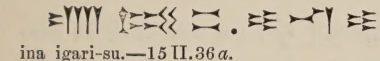
 , sa hekali [bit-rab] sátī istabbila bab-bab sa igaru-sa; *of that palace the gates of its structure were broken down.*—E.I.H. vii. 57.

 , ina labaru yommu igaru-sunu igub ma igari-sunu aggur ussi-sunu epti; *in old days their structure was rent, and their structures I threw down, their foundations I opened.*—Nab. Br. Cyl. iii. 29, 30.

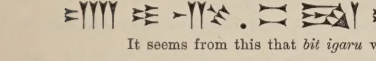
IGR 
igaru-sa qubbutu atke ma supul mie aksud miḫirat mie .... isid-ṣa usarsid; *its body broken up I collected, and a depth of water I obtained; facing the water .... its foundation I laid down.*—Nerig. ii. 23.

This passage relates to an old palace in ruins standing by an artificial pond.

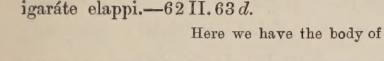

igarate-su kima sarur ṣit muli uṣim; *its structures like the sparkling of rising stars I embellished.*—Tig. vii. 99.


bit liban bi=ina igari-su.—15 II. 36 *a*.

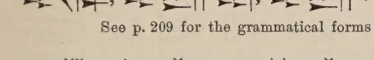
In this extract *bit liban*, "house of brick," clearly defines one meaning of *igaru*.


—38 II. 19 *b*.

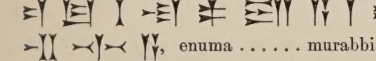
It seems from this that *bit igaru* would be a "wooden house."

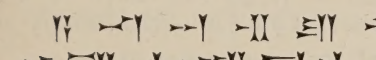

igaráte elappi.—62 II. 63 *d*.

Here we have the body of a ship, "the hull."

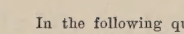
ID 
idi, idat, *pl.* idati, *gen. Forces.*

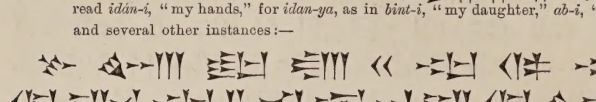
See p. 209 for the grammatical forms of *id*; the form *idat* was forgotten.


enuma ..... murabbis l'usarbú tigulti-su [izku] la ḫaddá ana idat biluti-a; *when ..... largely he had added his unequivocal service* [or *weapons*] *to the forces of my government, &c.*—Sard. i. 41.


ana Sin mudammik idati-ya bit izzir-rabi bit-ṣu ina babi an-ki epus; *to the moon-god, strengthener of my hands, the house of alabaster(?), his house, in the gates of ..... I made.*—E.I.H. iv. 26.

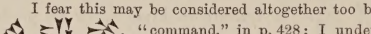
ID

In the following quotation I think  should be read *idán-i*, "my hands," for *idan-ya*, as in *bint-i*, "my daughter," *ab-i*, "my father," and several other instances:—

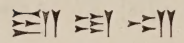


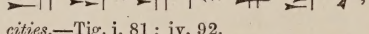
buḫḫir umman-ka dikâ killat-ka ana Babel-ki ṭi'uma idán-í ziz ma tumuta ẓab atta; *select thy army, strike thy tent, "to Babylon" give command, my forces strengthen, and .... O warrior thou.*—Sen. T. v. 24.

I fear this may be considered altogether too bold; *ṭi'uma* may be justified by , "command," in p. 428; I understand the meaning to be "*Let the word of command be 'to Babylon.'*" I can make nothing of *tumuta*. The of is left out in the plate, but it is clear on the cylinder.

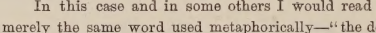
 , idat erani-sunu; *the walls of their cities.*—Tig. i. 81; iv. 92.

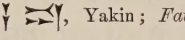
In this case and in some others I would read "walls," though I believe it is merely the same word used metaphorically—"the defences."

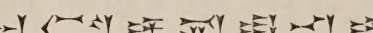
¶  , Yakin; *Father of Merodach-baladan.*

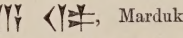
 , Marduk-bel-adanna pal Yakin sar Kaldi; *Merodach-baladan, son of Yakin, king of Caldæa.*—Botta 151, 14(2) = 122.

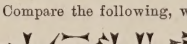
Compare the following, where Yakin is written phonetically:—

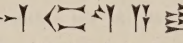
 , Marduk-bal-adanna pal Yakini sar tamtī; *Merodach-baladan, son of Yakin, king of the sea.*—Tig. jun. 26.

¶  , Bit-Yakin.—Botta 148, 10 = 22; 16ter 85. Neb. Yun. 22.

 , Bit-Yakin sa kisad marrati; *Bit-Yakin, which is near the sea* [*Persian Gulf*].

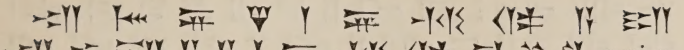
 , Bit-Yakini, in Tig. jun. 3.

¶  , Dur-Yakin.—Botta 151, 24(12) = 132; 152, 2 = 134.

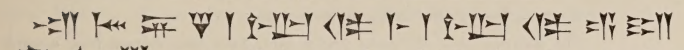
 , Dur-Yakin.—Botta 37, 31.

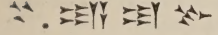
A fortified city of Merodach-baladan, captured and burned by Sargina.

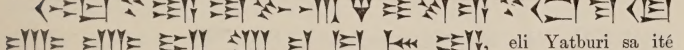
ID , Idai; *a City of Zamua.*

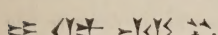
 , erani sa Nigdiara er Idai Nigdima aksud; *the cities of Nigdiara and Idai of Nigdima I captured.*—Obel. 51.

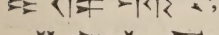
The construction is awkward, but justified by the notice of the same occurrence in the more recently found monolith of Shalmaneser. On the obelisk it is placed in the monarch's fourth year; on the monolith in the third:—

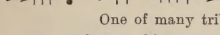
 , erani su Nigdime Nigdiera akṭirib; *the cities of Nigdime (and) Nigdiera I occupied.*—New Div. ii. 76.

IDB  , Yatburi; *a country on the border of Elam.*

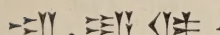
 , eli Yatburi sa ité Numma-ki usamraru galli-ya; *over Yatburi of the borders of Elam I made my servants inspectors* [*I made them see*].—Botta 153, 6 = 150. See Botta 16ter 78; 37, 29; 145, 8 = 20.

IDG  , Idiglat; *the Tigris.* See p. 128.

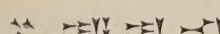
 .—50 II. 7*b*.

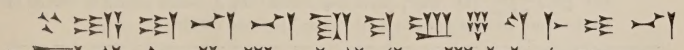
¶  , Yadaqqu.—Sen. T. i. 41. Sen. Gr. 15.

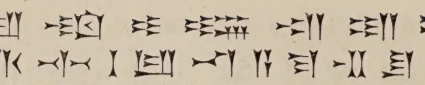
One of many tribes attacked and plundered by Sennacherib, in his first campaign, on his return from Chaldæa.

IDH  , Yadih.—Esar iii. 40.

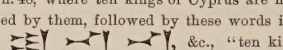
A city tributary to Esar Haddon.

IDN  , Yatnana; *Island of Cyprus.*

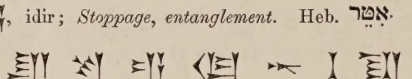
 , Yatnana sa malak 7 yomme ina gabli tamtī erib shansi miskunu; *Cyprus which, a passage of seven days in the midst of the sea of the setting sun, is situated.*—Botta 153, 1 = 145.

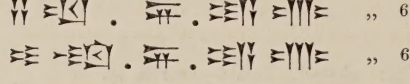
DN  , Lulí sar er Ṣidunni buluḥti-su l'unáma bil-su ma ultu kirib Abiri ana Yatnana qabal tamtī innabid; *Luli, king of the city of Sidon, departed from his allegiance to his lord, and from within Abiri to Cyprus in the midst of the sea he fled.*—Sen. B. i. 18.

Written *Atnana* on the Bull inscriptions; see p. 259.

The Assyrian name of Cyprus may possibly have been derived from a word signifying "merchandize." See אִתְנָן in Isaiah xxiii. 18. That Cyprus is meant by Yatnana is proved by the additional bit to the inscription of Esar Haddon, in R.I., Vol. 1, Sh. 48, where ten kings of Cyprus are mentioned with the names of the ten cities ruled by them, followed by these words in l. 14:  , &c., "ten kings of Yatnana;" the ten cities named are those handed down to us by the Greek geographers.

IDR , idir; *Stoppage, entanglement.* Heb. אֵטֵר.

 , ṣuté kitar-su sa idir-su iṣḫuru ma illiku riẓuṣṣu ..... azlis unakkis; *the nomades his followers who observed his entanglement and went to his assistance .... I utterly cut off.*—Botta 151, 22(10) = 130.

IU  —Syl. 685.

„ 686.

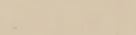
„ 687. *A god.*

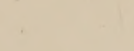
¶ , isam; *Price*, or *the price is.*—18 II. 27 *b*.

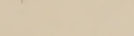
This word must be pronounced *isam*, being followed by and , *isami* and *isimmu;* the Accadian column is broken in all the lines, and the equivalent for "price" is alone visible.

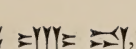
IUA , Yahua; *Jehu.*

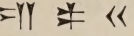
Name of the king of Israel who sent tribute to Shalmaneser, recorded on the second epigraph of the Nimrud Obelisk; he is named also upon an unpublished fragment of another inscription of Shalmaneser.

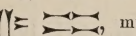
IUD  , Yahudu, *n.* -di, *g.* -dai, *adj.* *Judæa, Jew.*

 , muṣiḫat sar Yahudu sa asar-su ruhuqu; *expeller (?) of the king of Judæa, who his place (is) far away.*—33 BM 8.

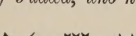
 , nagú Yahudi Ḥazaqiahu sar-su emid absáni; *the province of Judæa, (and) Hezekiah its king, stayed their transgressions.*—Neb. Yun. 15.

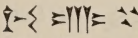
 , Ḥazaqiahu Yahudai sa la iknusu ana niri-ya 46 erani-su dannuti .... alme aksud; *Hezekiah the Jew, who did not submit to my yoke, forty-six his strong cities .... I approached, I captured.*—Sen. T. iii. 12.

IUḪ  , Yahuḫazi; *Jehoahaz.*

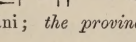
 , Yahuḫazi Yahudai; *Jehoahaz the Jew.*—Tig. jun. 61.

Occurs in a long list of chiefs of Western Asia tributary to Tiglath-pileser.

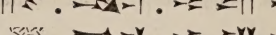
IHN  , Yahnagí, -ge.

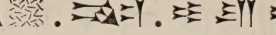
 , VII sarrani sa Yaḫnagí sa Yatnana sa malak VII yomme ina gapli tamtī erib shamsi; *seven kings of Yahnagi which (is) Cyprus, a voyage of seven days in the midst of the sea of the setting sun.*—Botta 153, 1 = 145. See also 16[bis] 42; 36, 24.

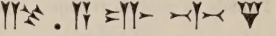
Dr. Oppert reads this Crete and Cyprus. I rather think the names were synonymous, and that the text itself points it out as I have translated it. Crete and Cyprus could hardly be both reached in the same number of days.

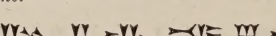
IHT  , Yahturi.—Sard. iii. 80.

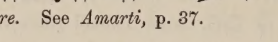
A province lying east of the Orontes.

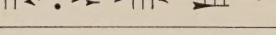
IZ  —Syl. 474. *Timber.*

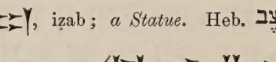
 —Syl. 473.

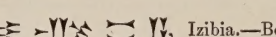
 —23 II. 10 *a*. *Material for a throne.*

 —23 II. 68. *Material for a figure.* See *Amarti*, p. 37.

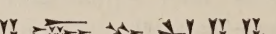
 —38 II. 18 *b*. See *Igaru*, p. 472.

IZB  , iṣab; *a Statue.* Heb. עֲצַב, Jerem. xxii. 28.

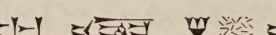
 , sa .... ki izab Anū va Dagan iṣṭuru zakut-ṣu; *who .... upon the statues of Anu and Dagan wrote his decrees.*—Sarg. 6.

¶  , Izibia.—Botta 146, 5 = 41.

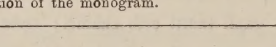
A city in Armenia, one of the fortresses of Ullusun, king of Mannai [Van].

¶  , Yazbuqai.—New Div. i. 54.

A district mentioned at the close of the first column, which is broken off unfinished; it would appear, from the place mentioned with it, to be somewhere near the Mediterranean, towards Cilicia perhaps, but doubtful.

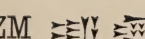
IZD  —Syl. 583.

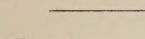
May be read *sa ina izku izidu*, "who was raised in office;" this might be a definition of the monogram.

IZL  , v. , Izala, Izalla.—Sard. i. 106.

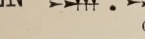
, Izallā.—Neb. Gr. i. 22.

These may relate to the same country, which would appear from the context of the inscription of Sardanapalus to be in the north. In Nebuchadnezzar's inscription the name occurs with several others, all unknown to me, except possibly *Hilbuna*. See p. 421, where this last place is wrong printed with instead of .

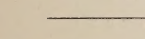
IZM  , Yazmaku.—Sard. iii. 90. See *Azmaku*, p. 353.

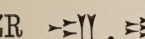
IZN  , Yaz-el.—Sen. T. v. 32.

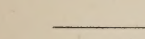
One of the tribes which joined the confederation of the Babylonians, Chaldæans, and Susians, against Nineveh. See *Ḫarzunu*, p. 444.

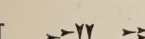
IZR  , Izirtu, -ti.—Botta 146, 5 = 41; 146, 17 = 53.

Capital city of Ullusun of Mannai [Van].

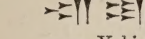
IḪ  , Yaḥi.

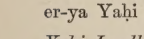
 , umam ṣeri sade kali-sunu ina er-ya Yaḥi lú akzur; *beasts of the plains and hills, all of them in my city Yaḥi I collected (?).*—40 BM 19.

IḪZ  , iḥiz; *Surface.* Heb. חוּץ, "outside."

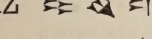
 , iḥiz kaspa ḥuraṣu ..... babi-sa irtette; *a surface silver (and) gold .... its gates overspread.*—E.I.H. ix. 12.

I think this is better than in p. 448.

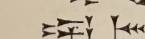
IḪL  , iḥilu; *Hope.* Heb. יָחַל.

 , iḥilu mati ina sibbi garduti-su iṣda-sina; *the hope of nations; in the fullness of his power he hath founded them.*—New Div. i. 9.

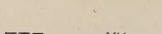
This is doubtful.

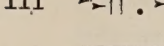
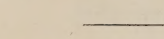
IḪN  , Yaḥanai.—Sard. iii. 78.

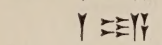
A country between the Euphrates and Orontes.

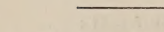
IḪR  , Yaḥiri; *Yahir.*—Sard. ii. 22.

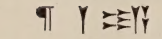
Name of a petty Hittite chief, king of Ḫanirabi. See p. 435, where I have inadvertently supposed Ḫanirabi to be a province of Nairi.

III  , Iyaya.—Sard. iii. 116.
A city of Gilḫi.

IKN  , Yakin.—Botta 37, 31.
 , Yakini, *gen.*—Tig. jun. 26. See p. 474.
The father of Merodach-baladan, generally written ; see p. 474.

¶  , Yakinlú.—Assur b.p. ii. 101, 119.
Name of a king of Arvad.

IL  , ilu, ili; *a God, Gods.* Heb. אֵל

 , ana Marduk ilu bani-ya palḫis l'utakku; *to Marduk, the god my creator, reverently I made prostration.*—Neb. Gr. i. 11.
See Deut. xxxiii. 3.

, sari maduti alik maḫri-ya sa ilu ana sarrutī erkuru(?) zikir-sun; *many kings going before me, whom god to royalty hath pronounced(?) their name.*—E.I.H. vii. 14.

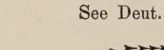
I follow Dr. Oppert here, though doubtfully; I do not understand *erkuru*, and I should wish, as the most natural construction, to make *sar* a genitive singular, agreeing with the king's name in the preceding clause. But on the whole I think his translation is the only one possible. Ker Porter's transcript has instead of .

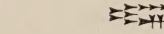
In almost every case the Accad , *an*, is used instead of *ilu*. The following extracts from bilingual slabs would show the terms to be equivalent, if it were not sufficiently obvious already:—

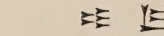
.—Syl. 754.

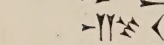
.—31 II. 11, 20, 27*b*.

The following I do not understand:—

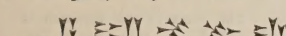
 .—Syl. 687.

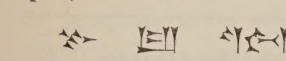
 .—Syl. 688.

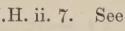
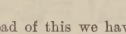
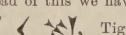
 .—Syl. 729.

 .—7 II. 44*d*.

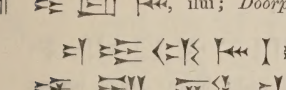
IL , iluti; *Godship, Divinity.*

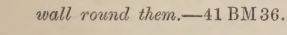
 , aramu puluḫti iluti-sunu; *I have raised the worship of their divinities.*—E.I.H. i. 38.

 , puluḫti iluti-su usaskin ina lib-ya; *the reverence of his godship he hath established in my heart.*—E.I.H. ii. 7. See *Iluti-ki* in ix. 58.

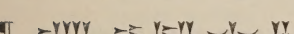
Instead of this we have more commonly  , Nabon. ii. 11, or  , Tig. vi. 88, or  , Tig. vii. 88.

¶ , ilui; *Doorposts, Columns.* Heb. אַיִל.

 , iz-kanuli-sun ilui abn kumina turda abn izzir-rabi va ilui abn píli rabi asurru-sun usaṣḫira; *their conduits, columns of . . . . . stone (and) alabaster, and columns of fine large stone, I carried a wall round them.*—41 BM 36. Cf. p. 328.

 , abn ilui agurri.—Esar v. 18.

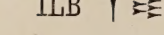
Here *ilui* is followed by a word which I understand to signify "brick." Mr. Talbot renders the passage "statues of the gods, carved in stone." Dr. Oppert has "pierre *ilau*" and "*agamri.*" They form part of the building material carried by the Hittite kings to Nineveh.

¶  , Sippara.—50 II. 8*a*.

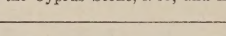
See the notes and extract 13 II. 26*b*, printed in p. 232.

¶ , Ilá.—Sard. iii. 43, 45.

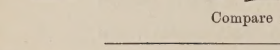
Name of a *naṣik* of Laqe, a province west of the Euphrates, who was carried off by Sardanapalus to Assyria. The title of *naṣik* appears to be one of some importance: it is given to another opponent also, in Sard. ii. 24, and both were in possession of cities and soldiers. The Hebrew נסיך is translated "prince;" see Josh. xiii. 21, and Ps. lxxxiii. 11. The Assyrian form, that of an active participle, would seem to imply a high priest,—one who anoints the prince and offers oblations to the gods.

ILB  , Ilúbi'di.—Sarg. 25.

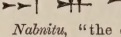
A King of Hamath, put to death by Sargon. The name of this monarch is written in Botta 145, 21=33, on the Cyprus Stone, i. 53, and in 33 BM 8.

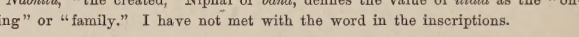
ILD  .—7 II. 45 *d*.

Compare *munimbú* in this extract with *nubú*, 7 II. 44 *d*, in p. 480.

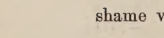
¶  .—29 II. 71 *c*.

Nabnitu, "the created," Niphal of *bana*, defines the value of *ilidta* as the "offspring" or "family." I have not met with the word in the inscriptions.

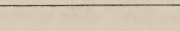
¶  , iladti; *Producers*. Heb. יָלַד

 , malik ili iladti bitkur mugil marraṣ shame va irṣiti; *king of gods, producers, ruler, rolling the courses of heaven and earth*.—Sard. i. 2. Epithet of Ninib. Uncertain.

ILM , ilamu; *the World*. Heb. עֹלָם.—Opp.

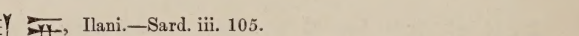
ILN  , Ilani.—Sard. iii. 105.

Ilan was son of Zaman, and chief of Damdammusa, a city of the mountainous country north of Assyria.

¶  , Yaluna.—2 Pul. 9.

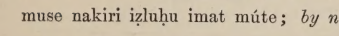
A province of Assyria, joined with others and with the city of Calah under the government of *Belḫazzi*, an officer of Pul and Semiramis.

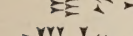
IMD , imat; *Terror, Dread*. Heb. אֵימָה.

 , 8 uẓbir erí sezuzúti sa limnū va aibi iẓannu imat múti; *eight figures (?) of metal strong, which the wicked and the criminal repel (by) fear of death*.—Nerig. i. 27.

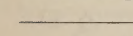
I may repeat here the observation in 449 on the omission of prepositions.

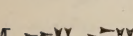
IMD , muse nakiri iẓluḫu imat múte; *by night the dread of death came upon the rebels.*—Sarg. 29. [Lit.—Rebels, came upon, dread of death.]

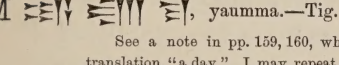
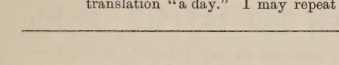
 , imat múti aẓluḫa ṣittat nisi; *dread of death I brought upon the common people.*—Botta 151, 23(11) = 131.

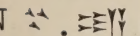
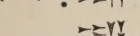
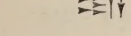
IMM  , yaumma.—Tig. i. 67; iii. 38; iv. 55.

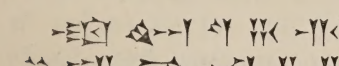
See a note in pp. 159, 160, where I have with some hesitation proposed the translation "a day." I may repeat here the note printed at the foot of p. 464.

IMN  , Yavanu; *Ionia.*—Beh. 6. No. 6, N.R. 16.

 , Yavnai; *Ionian.*


 , lî tūhari sa ina qabal tamtī Yavnai ṣandanis kima núni inarú ma usapsiḫu Que va er Ṣurri; *greedy of war, who like a fish in the midst of the sea of Ionia, ploughed as with a yoke of oxen, and destroyed the Que and the city of Tyre.*—Sarg. 21.

This is little better than a guess. I have supposed *ṣandanis* to be read *ẓamdanis*, and have derived  from a root allied to the Hebrew זמן. I am not sure that *inaru* should not be read *ibaru*, as I find it in the following parallel passage. I have assumed *ibaru* to be an exceptional form of *ebiru*, pleading in justification the  , *mubar*, "crossing over," in Sh. Ph. ii. 49. I have no doubt that we should read the word alike in both inscriptions; *na* and *ba* () are frequently made very much alike.

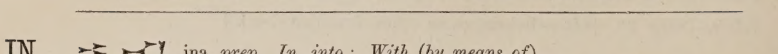
 , musaḫḫaẓi Que igmuti sa er Yavnai sa qabal tamtī kima núni ibaru; *spoiler of the Que, (and) of the waters which the Ionians of the midst of the sea, like fishes, traverse.*—Botta 36, 22. See pp. 100 and 184.

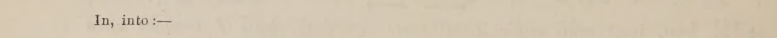
IMN , Yamani.—Botta 149, 11 = 95; 150, 5 = 101.

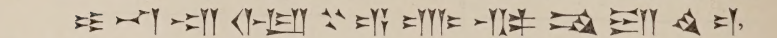
A usurper raised to the throne by the Hittites and expelled by Sargon.

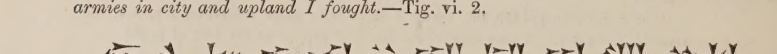
IN , ina, *prep. In, into; With (by means of).*

In, into:—

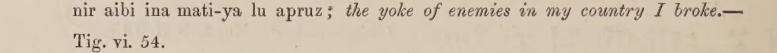

itti ummanáte-sunu gabsáte ina er va sade uris amṭaḥiz; *with their extensive armies in city and upland I fought.*—Tig. vi. 2.

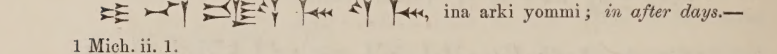

nir aibi ina mati-ya lu apruz; *the yoke of enemies in my country I broke.*—Tig. vi. 54.

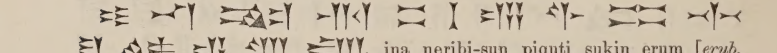

ina arki yommi; *in after days.*—1 Mich. ii. 1.


ina neribi-sun piquti sukin erum [*erub*, followed by *ma*, see p. 409]; *into their dangerous countries steadfastly I advanced.*—Sen. T. iv. 10.

¶ With, by:—

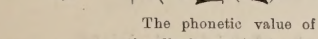

ina suḫar galli-ya izzute itti 20,000 ummanate-sunu rapsati ina Tala lu amṭaḥiz; *by the ardour of my mighty servants, with twenty thousand of their extensive troops in Tala I fought.*—Tig. v. 86.

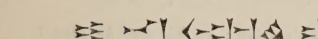

ina kappi ramani-su ..... napista-su usuti; *by his own hands ..... his life he laid down.*—Botta 148, 5 = 77.

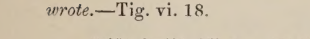

sa nari-ya [nabania] ..... ina epiri [isi] ikatamu; *he who my tablets ..... with clods shall cover.*—Tig. viii. 67.

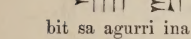
IN , ina eli; *Upon; Above.*

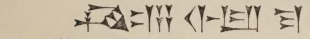
The phonetic value of is *muḫ*, which after a preposition may optionally be put in the objective case, *muḫḫi*.

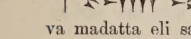
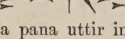
 , ina eli alṭur; *upon (it) I wrote.*—Tig. vi. 18.

 , bit sa agurri ina eli-su arẓip; *a house of brick upon it I built.*—Tig. vi. 19.

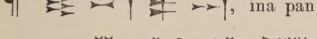
 , bilat va madatta eli sa pana uttir ina eli-sunu askun; *imposts and tributes, above what before was, upon them I established.*—Tig. vi. 35.

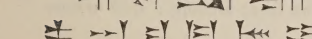
¶  , ina pan; *From before.*

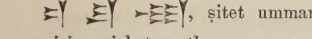
 , ṣitet ummanate-sunu sa ina pan galli-ya [izku] ipparsidu niri-ya izbatu; *the common men of their soldiers, who from before my servants fled, my yoke took.*—Tig. i. 85.

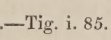
Nearly the same phrase in iii. 13, and ii. 2; but in the last case we find  . Instead of *ina pan* I find more generally *lapan*, Heb. לִפְנֵי, as in Sen. T. i. 82; vi. 8 (which became *lapani* in Persia; see Beh. 9, 16); or *istu pan*, Sh. Ph. ii. 44; or the Accadian  , pronounced *ultu pan* or *istu pan*; see Sard. ii. 99, 119, and No. 6, N.R. 10. I suppose *ina pan* must be word for word "through the face," *i.e.*, "owing to the presence."

¶ *Ina* is frequently followed by *kirib* or *lib*, by which the inside of some place is usually implied. See Gen. xiv. 6.

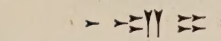
 , ina kirbi-sa sibutu l'uksud; *within it abundance may it obtain.*—Nerig. ii. 35.

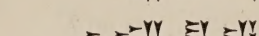
 , ina kirib-su addi; *withinside it I placed.*—Tig. vii. 107.

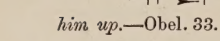
 , ina libbi usesib; *within it I seated.*—Tig. vi. 21. See also Sen. T. i. 80.

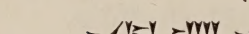
¶ *Ina* (or its equivalent), followed by  , in measurement of land, is placed between the numeral and the thing measured. I think it indicates the nature of the measure used—the great or small cubit; and perhaps distinguishes the direction of the measurement, as taken in length or breadth. See examples in pp. 74, 139, 280.

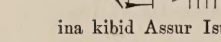
IN is very frequently substituted for in all its significations. I give here a few examples:—

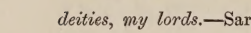
 , ina er Arbel; *in the city of Arbela.*—Sard. i. 68.

 , ina er-su eṣir-su; *in his city he shut him up.*—Obel. 33. (for .)

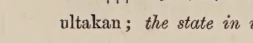
 , ina kibid Assur Istar ili rabbi bili-a; *in honour of Assur (and) Istar, great deities, my lords.*—Sard. i. 70.

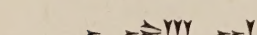
 , uqu ina asri-su ultakan; *the state in its place I established.*—Beh. 26.

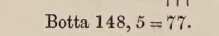
 , ina gir anbar; *with a sword of steel.*—Botta 148, 5 = 77.

 , ina izkut usamqit; *with arrows I slew.*—Obel. 66, 81.

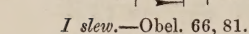
This frequently-used expression has been variously rendered; Dr. Hincks always translated it as I have done here, and he told me in a letter a short time before his death that he continued to do so. I do not know that he has anywhere given his reasons for adopting the sense of "arrows;" he mentions it in the Journal of Biblical Literature for January 1859, p. 306, and quotes Mr. Talbot's usage. I have myself translated "to servitude I subdued;" see p. 340; but a collation of many passages has satisfied me that *izku* must sometimes denote "weapons." I read *usamqit* in analogy with the Arabic root *maqaṣa*.

 , ina eli kik*ki* usuzzua; *upon ships I made them mount.*—Beh. 34.

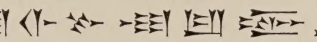
 , bit Ninib bili-ya ina kirib-su lú addi; *the house of Ninib my lord within it I laid down.*—Sard. ii. 132.

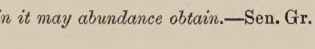
 , ina libbi alṭur; *on it I wrote.*—Sard. i. 69.

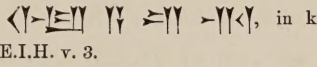
¶ . *ina pan*, is used in the sense of "formerly:"—

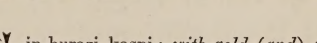
 , enuma zalam Ninib suatā sa ina pan lá isu [duku] ..... lu ubanni; *when that image of Ninib which formerly was not ..... I had made.*—Sard. ii. 133.

IN More rarely, and not, I believe, before the Babylonian period, we find , *in*, instead of *ina*. The Babylonian form is .

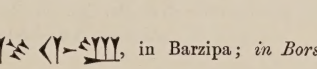
 , in kirbi-su sibutu l'uksud; *within it may abundance obtain.*—Sen. Gr. iii. 48.

 , in kupri va agurri; *with cement and brick.*—E.I.H. v. 3.

 , in ḫuraẓi kaṣpi; *with gold (and) silver.*—Neb. Gr. ii. 21.

 , in Barzipa; *in Borsippa.*—Neb. Gr. ii. 18.

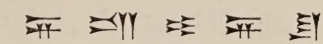
¶ , inu, *sing.* ini, *pl.* *Eye, Eyes.* Heb. עַיִן, *pl.* עֵינֵי.

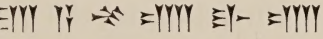
 , ina er-er niṣ inu-sunu asar istámu hekal-hekal iteppusu; *in cities the wonder of their eyes, a place they determined, palaces they built.*—E.I.H. vii. 16.

, inu.—Syl. 732.

This appears with "face," "foot," "ear," &c., on a fragment of a syllabary; the equivalents are all lost.

Inu should signify a "fountain," as well as "eye," in accordance with Semitic usage; and we find the word in the more correct form, , on the Nimrud Obelisk, lines 69 and 92, signifying the "fountains" of the Tigris and Euphrates. But the more usual form, when "eye" is intended, is the Accadian , which, like the symbols of other double parts of the body, becomes , "eyes," by the addition of two lines. The *niṣ ini* of E.I.H. vii. 16, quoted above, is made by in l. 35 of the same column. We have several direct evidences of the equivalence of and , two of which follow:—

 , *over the eye.*—30 II. 8 *b*.

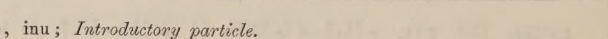
 , ini iẓẓuri; *eyes of birds.*—40 II. 16 *c*.

This is a sort of stone, named, no doubt, from its markings; just as we say "bird's-eye maple" for a sort of wood.

IN , inu; *Property, Substance.* Heb. אוֹן.

ṣittuti inu-sunu usaḫiz; *the common men their substance I caused seize.*—Botta 145, 12 = 24.

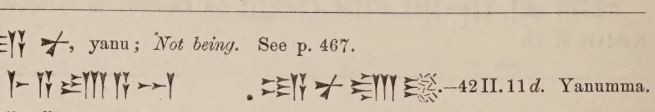
¶ , inu; *Introductory particle.*



inu Shamas va Anunitā ana arki mat u yom imbú; *now the Sun-god and Anunit to after lands and days have proclaimed.*—Nab. Br. Cyl. iii. 24.

Mat u yom is doubtful on the slab.

¶ , yanu; *Not being.* See p. 467.



42 II. 11 *d.* Yanumma.
12 *d.* Yanukka.
13 *d.* Yanussu.
14 *d.* Yanúa.
15 *d.* Istu yanu.

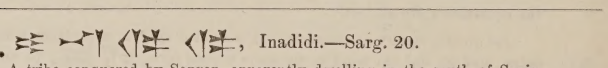
According to Hebrew analogy *yanúa* is "I am not," *yanukka* "thou art not," *yanussu* "he is not;" *istu yanu* would be "from not being;" *yanumma* perhaps "not being, and;" but as I have not found in the inscriptions any forms except *yánu*, I cannot speak with confidence. There are many other forms on the same tablet, but the Assyrian column is nearly all broken off, and the Accadian is as yet unintelligible.

IND , Inadidi.—Sarg. 20.

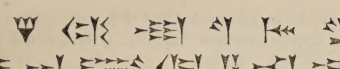
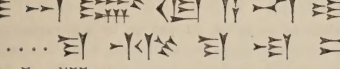
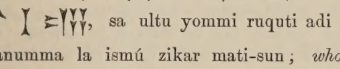
A tribe conquered by Sargon, apparently dwelling in the south of Syria.

INḪ , *Now, the present time.*

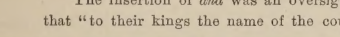
The meaning implied by this Accadian phrase is clearly shown by the context in the two passages where it occurs, but I have no notion of the connection between the expression and its value. I have never seen it used elsewhere.



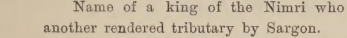
sa ultu yommi ruquti adi * * abi-su [ad] ana sarrani abi-ya rakbu-sun la ispuru; *who from remote days until now, his fathers to the kings my fathers their envoy had not sent.*—Botta 151, 2 = 110.

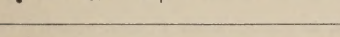
INḪ 


sa ultu yommi ruquti adi * * ana sarrani abi-ya..... manumma la ismú zikar mati-sun; *who from remote days until now,* [*to*] *the kings my fathers ..... had never heard the mention of their country.*—Botta 153, 2 = 146.

The insertion of *ana* was an oversight; the writer, no doubt, intended to say that "to their kings the name of the country (Cyprus) had never arrived."

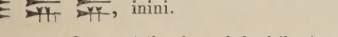
INZ  , Yanzú.—Obel. 112. Botta 146, 18 = 54.

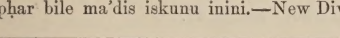
Name of a king of the Nimri who was defeated by Shalmaneser; and of another rendered tributary by Sargon.

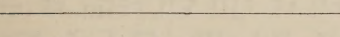
INL  , Izalla. See p. 478.

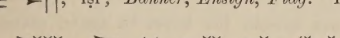
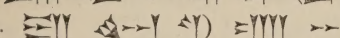
INN  , inini.

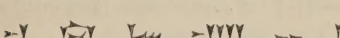
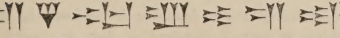
Occurs at the close of the following line, which I cannot read:—


napḫar bile ma'dis iskunu inini.—New Div. i. 4.

INT  .—25 II. 22 *a*.

IṢ  , iṣi; *Banner, Ensign, Flag.* Heb. נֵס, נִסָּה.



ultu [ta] niri Ṣimaki rukubi dantu [v. da'tū] bit-ḫallu ris(dan)ṣu iṣi-ya aṣikin.—Sard. ii. 53. See *Dantu*, p. 260.

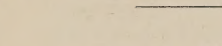


rukubi bit-ḫallu Zuku sa Garkamis iṣi-ya aṣikin.—Sard. iii. 69.

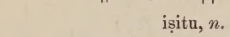
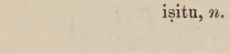
The phrase *iṣi-ya aṣikin* occurs seven times in the inscription of Sardanapalus (ii. 53, 72, 103; iii. 58, 60, 63, 69), and, so far as I have seen, nowhere else. The sentences in which they are found resemble each other so much that it is unneces-

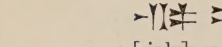
IṢ

sary to give more than two of them. In every case but one they are preceded by chariots, and by *bit-ḫallu* (which Dr. Oppert translates "cavalry"); in that one the chariots are omitted.

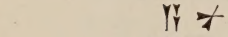
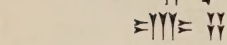
Dr. Hincks proposed to translate *iṣi-ya aṣikin* "I put up in my magazines." Dr. Oppert generally transliterated the words in italics, *isiya asiki*, without a translation. The first example he makes "Près de Simaki, je laissai les chars, la cavalerie les premiers.....;" the second "Je *asiki isiya* les chars et les cavaliers des hommes *zuku* de Karkamis." I would propose, very doubtfully, "From near Simaki, the chariots strong(?) and battering rams(?)..... and my banners I made ready;" and "the chariots and battering rams(?) of the Zuku of Carchemish, and my banners I made ready." Whatever act the words may denote, as soon as it was done the army always proceeded on its march.

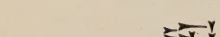
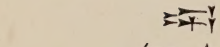
¶ 
iṣitu, *n.* iṣite, *g.* iṣit, *cons.* iṣitáte, *pl.* *Pile, Heap.*



, ana istin iṣitu sa tilai ana istin sa qaqqadi [risdu] arẓip; *to one pile of bodies, to one of heads I built.*—Sard. i. 118. See p. 210.



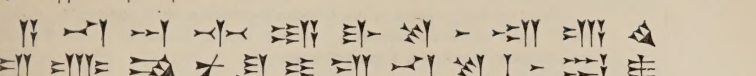
, anute ina eli iṣite ina izziqipi uzaqip; *some on the top of the pile on crosses I crucified.*—Sard. i. 90. See p. 42.



babi rabbi sináti atke ma miḫrat mee iṣit-ṣin ina kupri va agurri usarsid; *those great gates I put together, and opposite the waters their piles in cement and brick I founded.*—E.I.H. vi. 1.

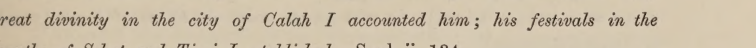


pagri-sunu [ḫuri-sunu] ana isitáte arẓip; *their bodies to piles I built.*—Sard. i. 109.

I believe *iṣu* and *iṣitu* are merely masculine and feminine forms from the same root, meaning "to lift up" anything by way of standard or flag, or trophy, or other device which might excite attention; *iṣu* may have been confined to military ensigns, and *iṣitu* rather to things piled up for show; but we have not examples enough to decide. *Aṣitu* appears to have been the same as *iṣitu;* see p. 43.

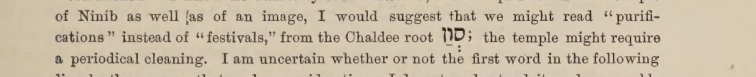
ISN , iṣinate; *Festivals.*

 , ana iluti-ya rabite ina er Kalḫi lú amnu-su iṣinate-su ina arḫi XI va arḫi VI lú askun; *for my great divinity in the city of Calah I accounted him; his festivals in the months of Sebat and Tisri I established.*—Sard. ii. 134.

I take this from Dr. Oppert, except that he says "celebrated" instead of "established." I know no authority for "festivals;" as the question is of a temple of Nineb as well as of an image, I would suggest that we might read "purifications" instead of "festivals," from the Chaldee root סָנַן; the temple might require a periodical cleaning. I am uncertain whether or not the first word in the following line be the same as that under consideration. I do not understand it, and am unable to see how it is connected with the rest of the passage:—

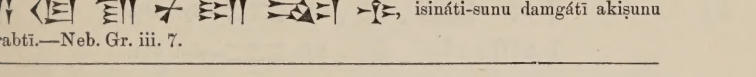
 , isináti-sunu damgátī akiṣunu rabtī.—Neb. Gr. iii. 7.

ISR , iṣare; *Traditions.*

 , ina iṣare sa Uruḫ va Ilgi pal-su amur; *in the traditions of Urukh and Ilgi his son I have seen,* &c.—Nabon. i. 13.

Iṣare appears here as a variant of *muṣare*, which I connect with the Chaldee (or Rabbinical) מַסּוֹרֶת. I am still doubtful about , though inclined to think that some form of the verb "to see" is understood by it.

IEL , yaeli; *Wild Goats.* Heb. יַעֲלָה, 1 Sam. xxiv. 2.

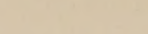
 , yaeli ina ṣadiráte utemmeḫ; *wild goats in ranges he kept.*—Brok. Obel. i. 20.

IET , Yaeti.—Obel. 90.

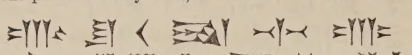
A country called Yátu on the Bull, 46 BM 43, where it is said to be in the neighbourhood of the city of .

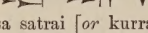
IPL , Yapallu.—Tig. jun. 18.

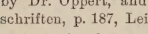
Name of a city captured by the king, together with *Tarbaṣu.* I find no indication of the locality.

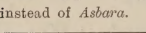
IẒ  , iẓi, iẓut.—Beh. 38, 59, 75, 82.

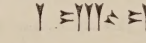
There are four passages in the Behistun inscriptions, all expressing the Persian *hauwa...hadâ kamanaibis asbaraibis*, "he with faithful horsemen;" l. 75, the only one perfect in Babylonian, I transcribe here:—

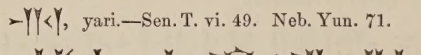
 , hagasú itti uqu iẓi eli-ya sa satrai [*or* kurrai]; *he with people going out to me of horses* [*people of horses = horsemen*].

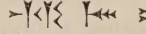
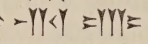
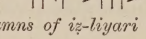
In l. 38 we have  , *ina ẓabi iẓut*, "with warriors going out," instead of *itti uqu iẓi* in the singular. The determinative is represented by , as we find it also in 2 Mich. i. 16–19; ii. 18; and twice in the long lines of 3 Mich. col. iv. hieratic. The Babylonian copy proves the correctness of Sir H. Rawlinson's rendering of *asbaraibis*, which was objected to by Dr. Oppert, and altered to "slingers" by Spiegel [Die Altpersischen Keilinschriften, p. 187, Leipzig, 1862], who proposed to read the Persian word *Açañbâra* instead of *Asbara*.

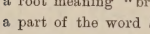
IQ  .—Syl. 510.

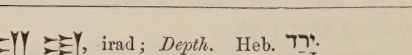
 .—Syl. 511.

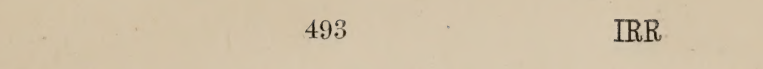
IR  , yari.—Sen. T. vi. 49. Neb. Yun. 71.

 , iz-iki iz-liyari meṣir eri namri urakkis; *the columns of iz-liyari with bands of shining brass I bound.*—Sen. T. vi. 49.

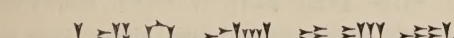
This is the repetition of a line printed in p. 346, with the correction of a misprint in the plate, which was discovered by inspecting a photograph of the cylinder; the correction,  for  , is confirmed by the parallel passage on the Nebi Yunus cylinder, and by it I am enabled to complete the translation; the sound *meṣir* is proved by the  of Botta 38, 59, collated with in the parallel 42, 77. *Yari* may be an epithet of the tree *izli*, from a root meaning "brook," connected with the Hebrew יאר; but I rather think it a part of the word *liyari*, which follows *iz-ṣurman* in Neb. Yun. 71. See the note in p. 346.

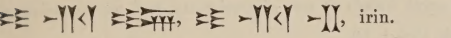
IRD  , irad; *Depth.* Heb. יָרַד.

 , iṣid-ṣa ina irad kigallu usarsid ma resi-sa uzakkir ḫurṣanis; *its foundation in a depth solidly (?) I laid down, and its head I completed thoroughly.*—E.I.H. viii. 60.

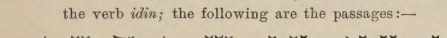
IRD  , in kigallā ristim in irad erzitī rapastī ..... usarsid temen-sa; *with high solidity, in depth of much earth ..... I laid down its basement.*—Neb. Gr. iii. 33.

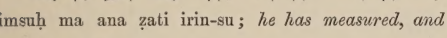
I have translated *erziti* by "earth," as if we had the usual ẓ, because of the generally loose orthography of the Babylonian period; but it is possible that the writer may have intended to employ a word from a root cognate with the Arabic ارض, implying "tenacity," "toughness." I have not met with any other instance of the word so written.

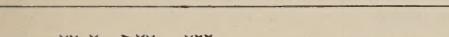
¶  .—Syl. 395.

IRN  , irin.

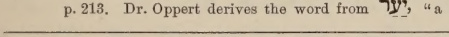
The word occurs in 3 Mich., and I think it must be a dialectical variation of the verb *idin;* the following are the passages:—

 , imsuḥ ma ana ẓati irin-su; *he has measured, and for the future has given it.*—3 Mich. i. 13.

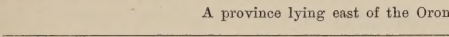
 , ana yomi ẓati irin-su; *for future days he has given it.*—End of the closing perpendicular line of the inscription.

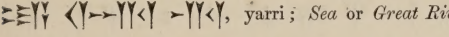
IRṢ  , iriṣun; *their Forests.*—39 BM 23.

This is *irit-sun*, usually written *eriṣun*, as in the parallel Sen. B. iv. 4. See in p. 213. Dr. Oppert derives the word from יַעַר, "a forest."

IRQ  , Yaraqi.—Sard. iii. 80.

A province lying east of the Orontes.

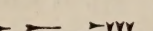
IRR  , yarri; *Sea* or *Great River.* Heb. יְאֹר

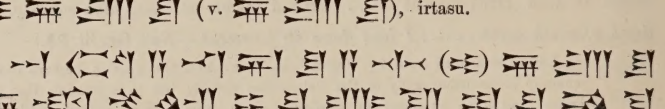
 , ebir tihamti gallati yarri marti; *the crossing of the great sea of the western ocean.*—E.I.H. vi. 46

Doubtful. See under *Butuqti*, p. 142.

IRT , Iritu.—Sard. ii. 69.

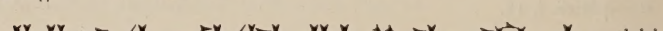
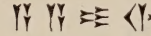
A city of the province of Zamua, in the north of Assyria.

¶  , irtasu.

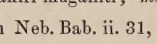
 , Marduk ana bit suati irtasu ṣalimu im arba ˀusatpa-mma epiri [iṣḫia] kirbi-su iṣṣuḫ ma innamra uẓuráti; *Marduk to that house having permitted the fall, the four winds he raised and the earth within it was cleared away and the foundation-stones* (?) *were seen.*—Senk. Cyl. i. 19.

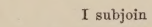
I have some doubts about this, but think it conveys the general meaning.

IS , isi; *May I Have.*

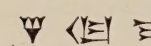
 , ai isi nakiri mugalliti; *may I not have enemies multiplied.*—E.I.H. x. 15. The same in Neb. Bab. ii. 31, with var.  , mugalitu.

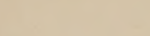
I subjoin a few examples of the verb *is*, "to have" (see Dr. Hincks's Grammar, Journ. R.A.S., 1866, pp. 493–4):—

 , maḫira la isú; *who had not an equal.*—Tig. i. 44. Esar i. 7 with .

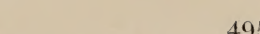
 , sa kima muli same menuta la isú; *which, like the stars of heaven, number had not.*—Sard. iii. 43.

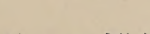
, nisi-su imi sa niba la isá; *his women* [*people female*] *who number had not.*—Esar i. 24. See Sen. T. iii. 79.

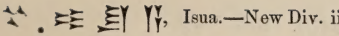
 .—Syl. 121.

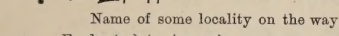
ISA  , Isua.—New Div. ii. 42.

Name of some locality on the way from Kar-Shalmaneser (Tel-Borsippa on the Euphrates) to Armenia.

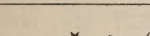
ISB  .—Syl. 138.

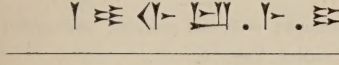
¶  , isibu, isibbu; *Who is Seated.* Heb. יֹשֵׁב.

 , isibu na'du (v. nahdu); *who sits glorious.*—Sard. i. 21.

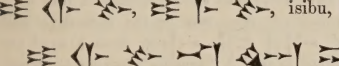
 , isibbu na'du; *Idem.*—Tig. i. 31.

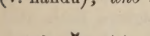
Epithet of the two kings.

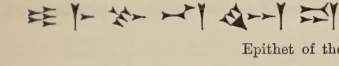
ISD  , isid; *Foundation.* Heb. יסד.

 , miḫrat mee isid-ṣin ina kupri va agurri usarsid; *opposite the water their foundation in cement and brick I laid down.*—E.I.H. vi. 1.

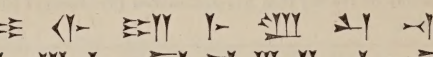
, ina mee milī isid-ṣa inis; *by the waters of floods its foundation was damaged.*—E.I.H. vii. 52. See also E.I.H. vii. 61; viii. 60. Nerig. ii. 26.

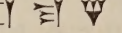
 , isid-ṣa [isizṣa] miḫirat apṣī ina supul mie berutī usarsid; *its foundation, opposite to the river, in a depth of clear water I laid down.*—Neb. Bab. ii. 18. See p. 113.

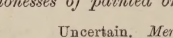
ISR  , isara, *adv. Justly.* Heb. יָשָׁר.

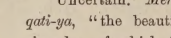
 , raqqu la isara ul iba' kirib-su; *the least thing unjustly comes not within it.*—E.I.H. ix. 36. See note at foot of p. 79.

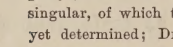
ISR , isira; *Rich Ornament (?)*. Heb. עָשִׁיר.

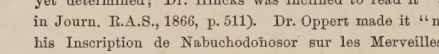
 , isira meruqati-ya u sal lamassi eri masáti azdupu; *ornament polished, and figures of lionesses of painted bronze, I erected.*—Neb. Yun. 79.

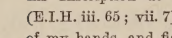
Uncertain. *Meruqati-ya*, which I have never seen elsewhere, may be read *sipru qati-ya*, "the beautiful work of my hands;" *isira* may be the accusative case singular, of which the plural is  , *isreti*, a word not yet determined; Dr. Hincks was inclined to read it "avenues" (see his Grammar in Journ. R.A.S., 1866, p. 511). Dr. Oppert made it "marvels" in pp. 19 and 23 of his Inscription de Nabuchodoñosor sur les Merveilles de Babylone, Reims, 1866 (E.I.H. iii. 65; vii. 7); I might, perhaps, translate "an avenue, a beautiful work of my hands, and figures, &c."

¶  , isartu, *n.* isarti, isriti, *g.* *Justice.* Heb. יֹשֶׁר.

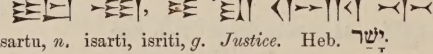
 , iddina ḫaruṭ [iz-pa] isartu; *he hath given the sceptre of justice.*—38 BM 5.

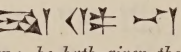
 , ḫarana isartū tapaqid-ṣu: *the path of justice thou hast prescribed it.*—E.I.H. i. 60.

 , ḫaruṭ [iz-sa pa] isarti usatmiḫu qatu-ssu; *the sceptre of justice thou hast made his hand to hold.*—Nerig. i. 10.

 , nasi ḫaruṭ isrite; *bearing the sceptre of justice.*—Sh. Ph. i. 28. See also E.I.H. i. 45; iv. 19. Birs i. 14.

IST , isati; *Fires.* Heb. אֵשׁ.

 , ina isati uqalú; *in fires who shall consume.*—3 Mich. i. 34. (The last four lines are separated, on the stone, from the body of the inscription.)

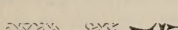
This is the only example I have seen of this word phonetically written; it was often made by , which I suppose may be the name of a god of fire; see  , *ina isati akvu*, "in fires I burned;" Botta 132, 4=134; Sen. T. iv. 20, &c. More frequently it was rendered by the monogram ; see examples in p. 66; but I believe it was always pronounced *isati*.

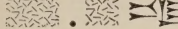
IST , isiti; *Possession(?).*

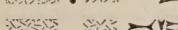
, nuru eqili [alibbi]-sunu sa ultu yomme ulluti ina isiti máti Ṣutí ikimú; *the produce(?) of their lands which from former days (had been) in possession of the country, the Ṣutí [Nomades] had taken.*—Botta 152, 3 = 135.

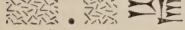
Uncertain. I have not seen the word elsewhere.

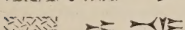
IT

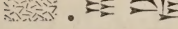
 Syl. 723.

 „ 724.

 „ 725.

 „ 726.

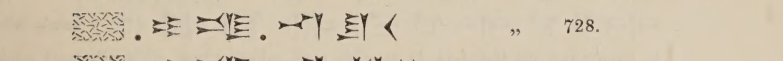
 „ 727.

 „ 728.

„ 729.

All these lines have *itā* for their monogram, signifying "the hand," or "troops," or "defences;" see pp. 209, 473. I think I see the meaning of some of the equivalents; the second is *dikú*, "the fighter;" the third *naṭru*, "the guard," and *imnu*, "right" hand, יָמִין; the fourth *ḫábu*, "left" hand [see p. 402]; the sixth *nasú*, "the lifter." I do not understand the others.

¶ , itá; *Walls.* See *Itat*, pp. 499, 500.

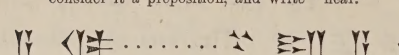
 , izsar maḥ tamsil Ḥamanū sa kala sim mada u iz mada ḫarrusu itá-sa emid; *plantation large, like (those of) Mount Amanus, which all with plants many and trees many is cultivated, its walls I raised.*—Esar vi. 16.

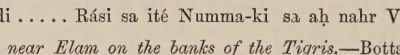
A very similar passage occurs in Sen. Gr. 58, and 42 BM 40, with *gimir* instead of *kala*, and *azdup* instead of *emid;* this has helped me to the above word-for-word version, which might be more freely given in this way:—"I raised a wall around a large plantation like those of Mount Amanus, in which many plants and trees were cultivated." *Sim* I have doubtfully rendered "plant," from the Heb. שׂוּם.

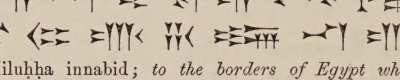
I do not know the grammatical relation of *itá* and *ité* in the following page, but I think the root must be the same.

IT , ité; *Wall, Frontier, Border.*

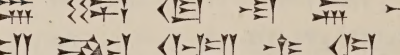
This word, like *pat* or *pati*, is translated "the border," "the neighbourhood," "the wall," or "beyond," as the case may be; it may often be more convenient to consider it a preposition, and write "near."


adi ..... Rási sa ité Numma-ki sa aḫ nahr Vastiggar; *to ..... Ras which is near Elam on the banks of the Tigris.*—Botta 145, 6 = 18.

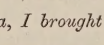

ana ité Muṣuri sa pat Miluḫḫa innabid; *to the borders of Egypt which is near Meroe he fled.*—Botta 150, 6 = 102.

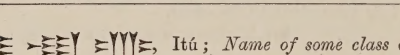

astak aibi la bane panū ité Babel-ki la ṣanaga mee rabutī kima gibis tihamati mada usalmi; *for enemies not being* [i.e. *to prevent enemies from being*] *before the walls of Babylon the unconquered (?), great waters, like the vast might of the sea, I brought near.*—E.I.H. vi. 40.

¶ , Itú; *Name of some class of Persons.*

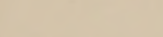

lú Nuturda lú Itú va lú aiumma; *whether Nuturda, or Itú, or any body whatever.*—1 Mich. ii. 6; see p. 4.

¶ , Yati; see *Yáti*, pp. 467-9.

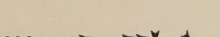
ITD  , itut; *Supporter, Upholder.* Heb. עתת or עות.


itut kun libbi Marduk; *steadfast supporter of the will of Merodach.*—Birs i. 2.

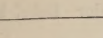
Perhaps connected with *vatuhut* or *vatut*; see p. 301.

ITH  , Itu'.—Tig. jun. 5. Botta 145, 6 = 18; 16bis 71.

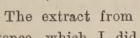
One of many tribes enumerated as belonging to Assyria.

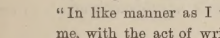
¶  , ite'eme, ita'imé; *Lawgiver.*

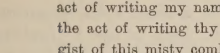
See *Uta'ama*, pp. 300–1, where there are other variations of the same word.

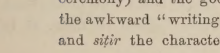
ITM  , Yatima. See p. 508.

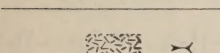
The extract from Esar vi. 66, in p. 469, is only a dependent clause in a long sentence, which I did not fully understand when that page was printing; the following translation expresses the whole as literally as I can put it together:—"In like manner as I the act of writing the name of the king, the father begetting me, with the act of writing my name do perform, so do thou also, like me here, the act of writing my name.....(and the image clean (and) the victim sacrifice) with the act of writing thy name perform Assur and Istar thy prayers will hear." The gist of this misty combination is simply—"As I write my father's name with my name, thou, my son, write thy father's name with thy name, (superadding the due ceremony) and the gods will listen to thee." I use "the act of writing" instead of the awkward "writing of writing;" *musaru* meaning the formation of the characters and *siṭir* the characters formed. *Aḫarma*, about which I have hazarded several unsuccessful guesses, seems superfluous in the above sentence, and I have omitted it in the translation.

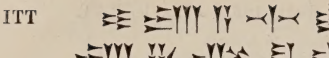
¶  , itimmu.—Syl. 447.

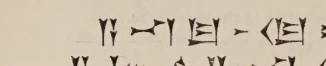
ITT  , itatu, *n.* itat, *c.* itati. *Walls.*

 , dikta-su ina itat er Ṣarrapani er-su aduk; *his fighting men on the walls of Ṣarrapan his city, I slew.*—Tig. jun. 15.

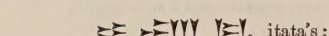
 , itat Nimitti-Bel salḫe Babel-ki .... dur sadanis epus; *the walls of Nimitti Bel, an outwork of Babel, ... the fortress, like a mountain I made.*—E.I.H. viii. 46.

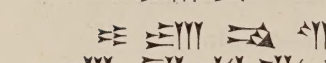
 , itát erki ana kidánū ḫalṣi rabitī .... abni; *the walls of the citadel(?) for the strengthening of the great garrison .... I built.*—Neb. Bab. ii. 15.

ITT  , itáti dur Babel-ki gan taḫazi-su usaṣṣi; *the walls of the fortress of Babel, its defence of war, I raised.*—E.I.H. ix. 39.

 , anaku ina kibid Assur bili rabe bili-ya mie [ai] imna va sumeli sadi sa itatu-ssu....; *I, in honour of Assur the great lord, my lord, waters right and left of the hills of its neighbourhood .....*—Bavian 14.

The line breaks off here, and after two or three damaged words, apparently local names, we have *usraddi sa abeni*, "I conveyed down in stone;" implying obviously the construction of an aqueduct, as might have been expected from the preceding lines, which narrate the digging of canals for the supply of Nineveh with good drinkable water. In this passage *itatu* must, I think, mean "neighbourhood," and be connected with *ite;* the Hebrew *iton*, "entrance" [*keri* of Ezek. xl. 15] might, perhaps, have the same root.

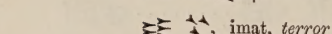
 , itata's; *its walls.*—Botta 37, 39. See p. 389.

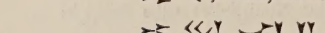
 , itā libbi .... ḫuraṣi namri usalbis; *the walls of the inside .... with shining gold I caused cover.*—E.I.H. iii. 26.

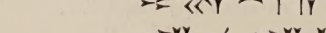
WORDS WHICH MAY NOT BE READILY FOUND.

, iṣit, *heaps;* p. 490: isid, *foundation;* p. 495.

, ikun, *he hath established;* p. 470.

 , imat, *terror;* p. 482.

 , iṣináti, *festivals?* p. 491.

 , yanu, *not being;* pp. 467, 488.

K כ

Characters arranged under letter K.

, **ka.** Babylonian or .

, **ki;** more recent form .

, , **ku.**

, **kab.** Occasionally is confounded with .

or , **kab;** "*the left hand.*"

, **kabd;** "*much, weighty, honourable.*"

, **kib;** sometimes . In Tig. .

, **kid,** or **saḥ.**

, **kid.**

, **kid.**

,* **kal.**

, **kul,** or **sun;** "*family.*"

, **kam.**

,* **kim;** "*like, as.*"

, **kum.**

, **kan.**

, **kun.**

, **kar;** "*castle*" or "*fortress.*"

, **kir.**

, **kir.**

, **kas,** or **ras;** "*a road.*"

, **kis.**

, **kisal;** "*an altar,*" or "*sacrifice.*"

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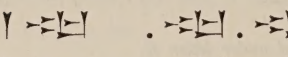
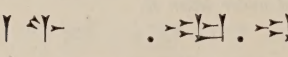
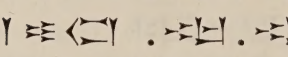
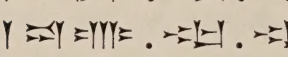
* I have already entered and under G; but these characters so seldom occur that their repetition will not cause much trouble.

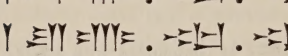
K(A) , an Accadian word, is explained in the following extracts from syllabaries and bilingual slabs :—

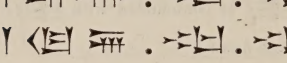
 —Syl. 476.

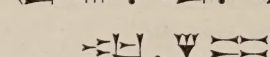
 „ 477. Pí, *mouth.*

 „ 478. Inū, *eye.*

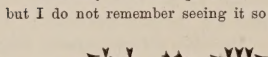
 „ 479.

 „ 480.

 „ 481.

 —30 II. 11 *a.*

This may be read *saqu sa ha*, "irrigation," or "supply of water for drinking;" but I do not remember seeing it so used.

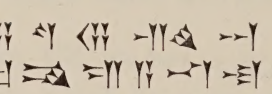
 , pú; *mouth.*—39 II. 1 *a.*

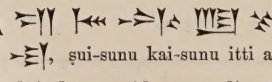
The oblique form , *pí*, occurs several times in the same column as the equivalent of *ka*, in combinations which I am unable to translate.

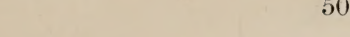
Of the Accadian equivalents in these extracts I understand only *pú*, *pí*, "mouth," and *inū*, "eye;" but I infer from the examples which follow that *ka* might imply any prominent or conspicuous part of man or animal, such as the "horn," or perhaps "tusk;" also a projecting or ornamental part of a throne or altar.

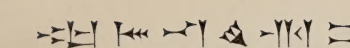
¶ , ka; *Horn*, or *Tusk; Face.*

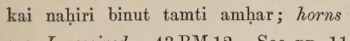
Prominent feature of man or beast, conspicuous ornament on a throne, altar, &c.

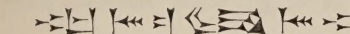

kaṣpa ḫuraẓa anna tākabar an-bar ka amṣi ana la mani amḫar-ṣununi; *silver, gold, lead, copper, iron, horns of reems, without number I received them.*—Obel. 156.

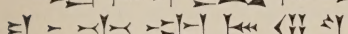

ṣui-sunu kai-sunu itti amṣi palṭute ana er-ya Asur upla; *their skins, their horns, with reems alive, to my city Assur I carried.*—Tig. vi. 74. See Esar i. 20; E.I.H. ix. 11.

K(A) 
kai naḫiri binut tamti amḫar; *horns of the narwhal(?) the produce of the sea, I received.*—43 BM 12. See pp. 113 and 222.

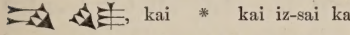

kai * kai iz-sai kai izruti kai kaṣpi ḫuraẓi .... amḫar; *horns of altars, horns of iz-sa(?) horns of thrones, horns of silver and gold .... I received.*—Sard. iii. 62.


ikdu sa lá enú kibid ka-su; *the powerful, who hath not lessened the honour of his presence(?).*—Sard. i. 4.

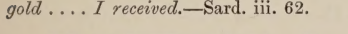
¶ 
erisu; *a Bride.*


erisu [ka] suptá.—Prière de Sargon, l. 4.

The inscription containing this clause is printed at p. 339 of Dr. Oppert's Exp. Més., Vol. 2. The doctor's Latin version is "sponsam blandam fac;" in French he writes "rends facile la fiancée." He refers to the following extract:—

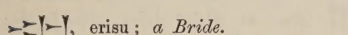

—7 II. 33 *c*.

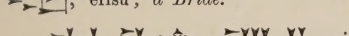
There is very much ingenuity displayed in rendering this very difficult inscription, but there is too much conjectural reading to justify implicit confidence.

¶ 
a sort of Stone.

abn ka abn ḫalta va abn kagina .... lú assá; *the stones ka, ḫalta, and kagina .... I raised.*—Tig. viii. 11.

I know nothing about these stones except that they were dug up in the country of Nairi, and used in building a temple to the god Yav. The stone *Ka* is named also in Botta 152, 10 = 142, and in Esar vi. 4.

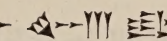
¶ 
some Official Person.

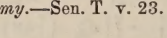

ka (ku) ra (ru)-sunu ina er Kalḫi epus; *their Ka (and) Ra* (or *Ku and Ru*] *in the city of Calah I made* [*appointed*].—Sard. ii. 79.

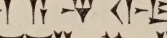
The determinative shews that persons holding some office are designated here; the variant is believed to signify a "servant," in the sense of minister, like our "civil servant;" of *ra* or *ru* I know nothing; I suppose *ka* and *ra* to be accusatives of *ku* and *ru*. Dr. Oppert translated "j'établis leur vice-roi à Calach."

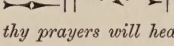
K(A) .... , -ka; *Thee, Thy, masc.*

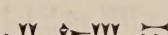
Used after nouns, verbs, and prepositions.

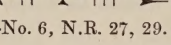
 , buḫḫir umman-ka; *choose thy army.*—Sen. T. v. 23.

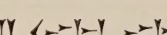
 , Asur va Istar ikribi-ka isimmú; *Assur and Istar thy prayers will hear.*—Esar vi. 71.

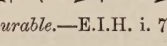
 , ivvalda-kka; *be it known to thee.*—No. 6, N.R. 27, 29.

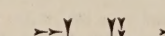
 , sa eli-ka dábu; *who to thee is favourable.*—E.I.H. i. 72.

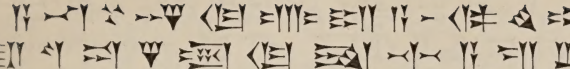
 , sa Aḫurmazda' uta'ama ina eli-ka la imarruṣ; *of Ormuzd the law on thee shall not be harsh.*—No. 6, N.R. 34.

 , itti-ka; *with thee.*—12 II. 46 *b.*

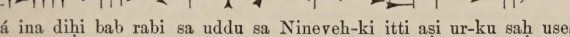
¶  , bábu; *a Gate.*—Syl. 365.

¶  , kamis; *Heaped, all together, in disorder.* Arab. كمس.

 , Asur Shams Yav va ili asib libbi-su sum-su [mu-su] zir-su ina mati l'ilqutu ma ina kita aibi-su l'isesibu-su kamis; *Assur, Shams, Yav, and the gods dwelling in it, his name (and) his race in the land may they gather up, and under his enemies make him dwell altogether.*—Sarg. 67.

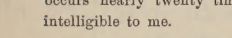
K(A)  , ana Assur-ki urá ina diḫi bab rabi sa uddu sa Nineveh-ki itti aṣi ur-ku saḫ usesib-sunuti kamis; .... *to Assyria I sent, near the great gate of the ascent of Nineveh with dogs and other animals I made them dwell all together.*—Esar ii. 5.

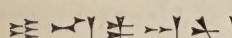
The beginning is lost, so that we do not know who the unhappy captives were. I have said in p. 42 all I know of *aṣi*; for *urku*, "dog," see p. 511. occurs nearly twenty times in a list of animals, 6 II., but with no explanation intelligible to me.

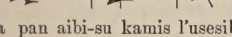
 , ina pan aibi-su kamis l'usesibu-su; *from before his enemies in disorder may they place him.*—Tig. viii. 82.

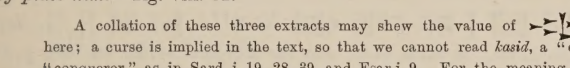
A collation of these three extracts may shew the value of here; a curse is implied in the text, so that we cannot read *kasid*, a "captor," or "conqueror," as in Sard. i. 19, 28, 39, and Esar i. 9. For the meaning of *ina pan* see p. 485.

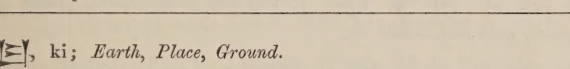
K(I) , ki; *Earth, Place, Ground.*

 , asru; *place.*—Syl. 181.

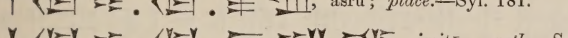
 , irṣitā; *earth.*—Syl. 182.

 , mátā; *land, country.*—39 II. 8*b*.

 , ana erani sa ki-sunu (v. asar) ruhuqu ..... alik; *to cities which their place was remote ..... I went.*—Sard. ii. 48.

 , ili masallat-su itti .... abi-su [ad] maḫruti ultu kirib ki maḫ iḫpir; *the gods his guardians with the .... of his fathers of old from within the great country he joined.*—Neb. Yun. 9.

This passage narrates the commencement of Merodach's flight with his gods across the sea, to save his life. The damaged word is unintelligible to me.

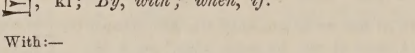
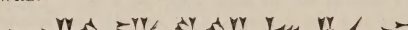
 , matima .... ina ki itummiru; *whosoever .... with earth shall cover (?).*—2 Mich. ii. 12.

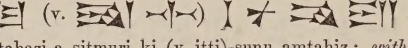
K(1) , pal Annabiūpaluẓur sar Babilu-ki anaku; *son of Nabopolasar king of Babylon (am) I.*—Neb. Gr. i. 7.

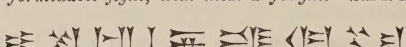
Ki is almost always placed after names of cities, &c., when they have no determinative before them; see half-a-dozen places in Botta 16, lines 2, 3, 4, 5, 30, 52, &c.

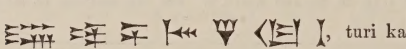
¶ , ki; *By, with; when, if.*

With:—

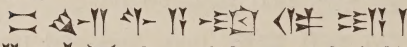

(v.)  , ina gibis ummani-a u taḫaẓi-a ṣitmuri ki (v. itti)-sunu amṭaḫiẓ; *with the power of my army and my formidable fight, with them I fought.*—Sard. ii. 105.

 , itepsu ẓaltā ki Marguvai; *he made battle with the Margians.*—Beh. 69. See p. 351.

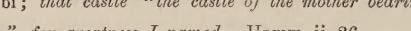
 , turi kali sa ki-su; *the young men all who (were) with him.*—Beh. 83.

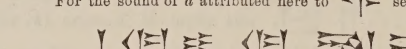
 , dur suati dur ummu banit ki abī-a alidi-ya ana surbu lu abbi; *that castle "the castle of the mother bearing with the father begetting me" for greatness I named.*—Hamm. ii. 26.

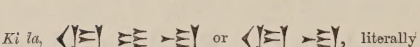
For the sound of *a* attributed here to see Syl. 562, printed in p. 2.

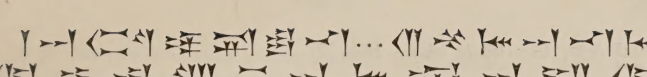
 .—Syl. 180.

Unless *ittā* imply "with" in this extract, I do not know what it means.

¶ *Ki la,*  or , literally "with not," may be translated "without" or "against:"—

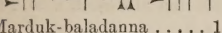
 , aibu limnu sa ki la libbi ili sarrut Babel-ki ebusu ma taksudu rabtū qat-ṣu; *a wicked enemy who against the will of the gods had occupied the kingdom of Babylon, and [which] his hand greatly (?) had taken.*—Botta 37, 31.

In the parallel Botta 41, 44 we have variants  , and , for , and .

K(1) 
Marduk-baladanna ..... 12 sanati kí la libbi ili Babel-ki er Bel sakal ili ibil va isbur; *Merodach-baladan .... twelve years, against the will of the gods, Babel the city of Bel who weighs the gods, had ruled and harassed.*—Botta 151, 4(16) = 124.

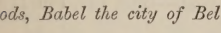
I read , *annati*, as a phonetic complement of , "year."

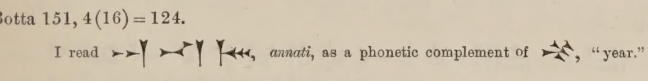
¶ When; Heb. כִּי (Gen. xlvi. 3):—

 , ki imuru mati anniti; *when he saw these countries.*—No. 6, N.R. 20.

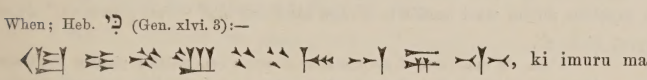
In this sense we more frequently find , *ki.*

¶ .... ; –ki; *Thy, fem.*

 , l'iḫdu ina pani-ki; *may he rejoice before thy face.*—Slab K, 162, i. 15; translated in part by Mr. Talbot.

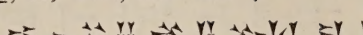

yáti Assurbanipal ḫattū [patū] iluti-ki rabiti balat yomme ruquti [bui] ṭab libbi-ki sim ma allaku [duduku] Bit-Marduk l'ulibbira niri-ya; *to me Assurbanipal, reverer of thy great divinity, [of Beltis,] life, days long, the goodness of thy heart .....*—2 Beltis 8. See *Bu*, p. 63.

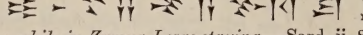
I cannot read the remaining words of this inscription, which are mostly Accadian. The meaning may, possibly, be something to this effect, but it is merely a guess:—"May the goodness of thy heart grant me life, long days, and entrance to the temple of Merodach, when my feet are old."


damgatú-a l'issakna sabṭu-kki; *my holy place may thy sceptre sustain.*—Inscr. du Temple de Mylitta, l. 26. Oppert's Exp. Més. p. 296.

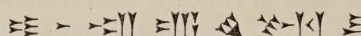
This is addressed to the Goddess , called Mylitta by Dr. Oppert; see a like address to Merodach in p. 242, with the sole difference of gender. The *k* is doubled here, as with *ka;* see also in p. 504. *Ki*, like *ka* and *su*, would be found, no doubt, after verbs and prepositions, if the mention of females occurred more frequently in the inscriptions.

K(I) , kí; *While, when.* Heb. כְּ·

 , kí ina Zamua uzbaku-ni; *while in Zamua I was staying.*—Sard. ii. 80. See also Sard. i. 56, 74.

 , kí ina er Kalḫi uzbaku-ni; *while in the city of Calah I was staying.*—Obel. 147, 159, 175.

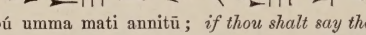
¶ If:—

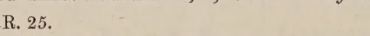
 , kí tagabbú umma mati annitū; *if thou shalt say that "these provinces," &c.*—No. 6, N.R. 25.

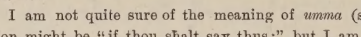
I am not quite sure of the meaning of *umma* (see p. 513); perhaps the translation might be "if thou shalt say thus;" but I am inclined to prefer the reading given. I cannot read the rest of the sentence.

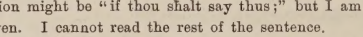
¶ As, like:—

, biltu madatti kí Assuri emid-ṣunuti; (*as to*) *tribute, and payments, like Assyrians I placed them* [*treated them*].—Sarg. 16.

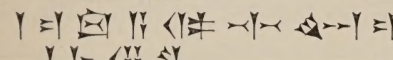
 , turi-sunu kí liṭute azbat; *their young men as hostages I took.*—Sard. ii. 11. See i. 105.

 , 22 eri ḫalṣut kí da'túti iddin-su; *twenty-two cities as donations he gave him.*—Botta 146, 3 = 39.

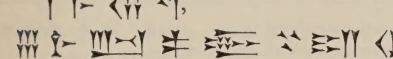
 , ilku umṣikku kí sa Kunzinanu sarri maḫri ukin eli-su; *toll-dues* (*and*) *homage, as of Gunzinan the former king, I laid upon him.*—Botta 148, 11 = 83.

 , kí sa anaku musaru siṭir sum [mu] sari abi [ad] bani-ya .... askunu ma atta kima yatima musaru siṭir sum-ya .... sukun; *in like manner as I the act of writing the name of the king, the father my generator .... do perform, also do thou, like me here, the act of writing my name .... perform.*—Esar vi. 64. See p. 499.

K(f) In the following lines, 2 Mich. i. 15, 16, *ki* denotes "as," "equivalent to." They head a list of above a dozen articles drawn up in the form of an invoice, with the value of each article stated in pieces of silver, and the total at the end. These articles were given in payment for a piece of land:—



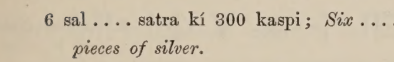
1 rukubu adi ti'uti-sa kí 100 kaspi; *one chariot with its appurtenances, equivalent to one hundred pieces of silver.*



6 sal .... satra kí 300 kaspi; *Six .... horses, equal to three hundred pieces of silver.*

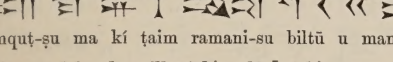
For *paz* as a determinative instead of see p. 492.

¶ By, through, according to:—

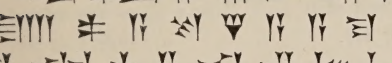


ḫattu imquṭ-ṣu ma kí ṭaim ramani-su biltū u mandattū ....; *fear overwhelmed him, and by the will of himself* [*of his own accord*] *tribute and payment* (*he brought*).—Esar iii. 57.

The verb is broken off from the cylinder, together with the whole line.

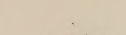
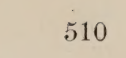
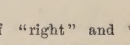


kaṣip eqili [alibi] er sásu kí pí duppáte sa aimanu-su kaṣpi va tamkabar ana bili-sunu utir; *the money of the lands of that city, by the face of the documents of the security of it,* [or *as appears on the documents of its covenant*] *silver and copper, to their owners I restored.*—Sarg. 41.



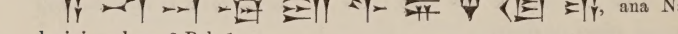
lamaṣṣi sa abni sa kí pí ṣikni-sunu irti limni [sini] utarru .... imna u sumila usazbita; *bulls and lions of stone, which by their watchful faces, terror to enemies produce, ... the right and left* (*sides*) *I caused occupy.*—Esar v. 42.

In respect of the value of and as "right" and "left," there is direct authority for or (both forms are found) in Syl. 271, where the equivalent *sumilu* is given; see p. 160. For the right hand I would

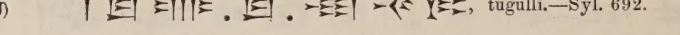
K(i) adduce the apposition of "right" and "left," as satisfactory evidence. Two extracts from the 2nd column of 39 II.—the first line with  and  , the Accadian and Assyrian words for "right hand," and the second line having in the Accadian, and  in the Assyrian column, may, perhaps, be a corroboration. I do not remember any direct proof.

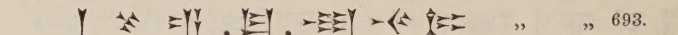
¶ I find *ki....ki* in Bavian 41, 42, apparently signifying "some....others;" but the copies are not sure, and I do not remember seeing a similar case elsewhere.

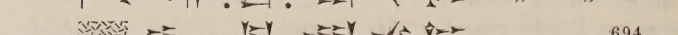
¶ , ke.

 , ana Nabu dapini sa ke.—2 Pul. 1.

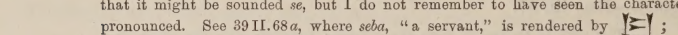
Dr. Oppert translates this "Au dieu Nébo, qui garde les mystères."

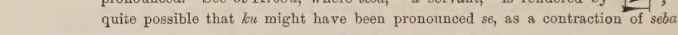
K(u)  , tugullī.—Syl. 692.

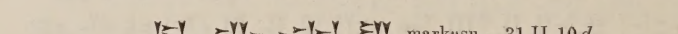
 „ „ 693.

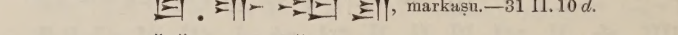
 „ „ 694.

I learn from these extracts that implies "service" [root *gal*], and perhaps that it might be sounded *se*, but I do not remember to have seen the character so pronounced. See 39 II. 68 *a*, where *seba*, "a servant," is rendered by ; it is quite possible that *ku* might have been pronounced *se*, as a contraction of *seba*.

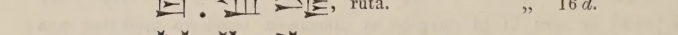
 , markaṣu.—31 II. 10 *d*.

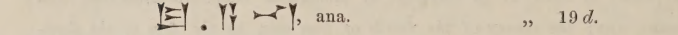
 , ina. „ 15 *d*.

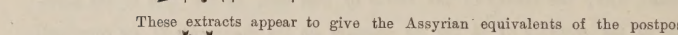
 , rutā. „ 16 *d*.

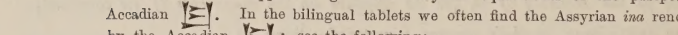
 , ana. „ 19 *d*.

These extracts appear to give the Assyrian equivalents of the postpositive Accadian . In the bilingual tablets we often find the Assyrian *ina* rendered by the Accadian ; see the following:—

 , tur-ani = maruṣ-ṣu [marut-ṣu]; *his child.*—9 II. 59 *b*.

 , tur-ani-ku = ana maruti-su; *to his child.*—9 II. 60 *b*.

 , tur-vas-ani = abluṣ-ṣu [ablut-ṣu]; *his male child.*—9 II. 63 *b*.

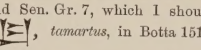
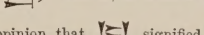
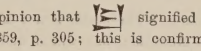
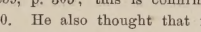
 , tur-vas-ani-ku = ana abluti-su; *to his son.*—9 II. 64 *b*.

K(U) was pronounced also *dur* and *tus*. For *dur* see 47 II. 18 *c*, where is glossed by ; and for *tus* see Sard. ii. lines 100 and 101, in both of which we find the city of Tusha written both and . At the end of nouns frequently occurs, pronounced *tus*, *tas*, *tusu*, or *tasu*, it is not easy to say which; it implies the case-ending and possessive pronoun; see in Sen. T. i. 23 and Sen. Gr. 7, which I should pronounce *napista-su* "his life;" and , *tamartus*, in Botta 151, 5=113, and 151, 15=123.

¶ Dr. Hincks was of opinion that signified a servant; see the Journal of Biblical Literature, Jan. 1859, p. 305; this is confirmed by the equivalent *seba* in 39 II. 68 *a*, mentioned in p. 510. He also thought that it was probably a non-phonetic determinative of the names of plants. See his Grammar in Journ. R.A.S., 1866, p. 507.

¶ . , *Dog*, Accad. Assyrian, *kalbu*. Heb. כֶּלֶב.

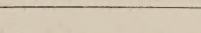
This Accadian compound, expressively signifying "animal-servant," is printed at the top of p. 505, from a passage in the inscription of Esar Haddon. An example of its employment as a term of contempt occurs in the following extract:—

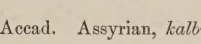





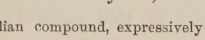
nisi er Pápai nisi Lalluknai kalbi [ur-ku] tarbit hekal-ya sa ana Kakmé idbubú ḫaṭṭis [padis] ultu asri-sunu aṣṣuḫa-ssunuti; *the men of the city Paphos (and) Lalluknu, dogs the growth of my palace, who to Kakmé had urged revolt, [spoken seditiously, p. 406] from their place I removed them.*—Botta 72, 10; 118, 1; 159, 4.

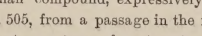
Collated from these three plates, all mutilated. Cf. Sarg. 25–28.

We have almost certain evidence of the value of in the following extract from a bilingual slab containing the names of animals:—

 kalbu.—6 II. 13 *a*.

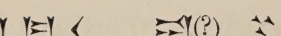
 .—39 II. 19 *c*.

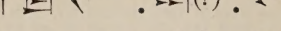
 „ 20 *c*.

 „ 21 *c*.

I read *sigaru* "a whelp," the Hebrew שִׁגְר; in the second and third lines we have the "dog's whelp" and the "lion's whelp."

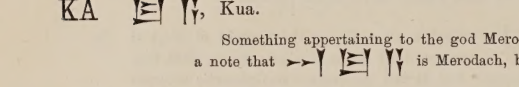
The resemblance of the Accadian word to the Greek κύων and the Gaelic and Welsh *cu*, is curious; more appropriate is the occurrence of *ku* as a root of the equivalents for "dog" in the Turkish *ku-pek*, the Wotiak *ku-cha*, the Hungarian *ku-tya*, and in several other Turanian idioms.

K(ū)  .—Syl. 362.

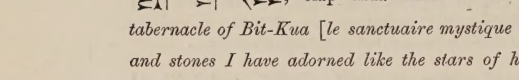
 „ 108.

KA , Kua.

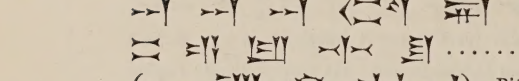
Something appertaining to the god Merodach, if not Merodach himself; I have a note that is Merodach, but cannot find the reference.

 , elap Kua zariri ṿa abni uzain kakkabis samami; *the tabernacle of Bit-Kua* [*le sanctuaire mystique de Mérodach*—Opp.] *with figures and stones I have adorned like the stars of heaven.*—E.I.H. iii. 10.

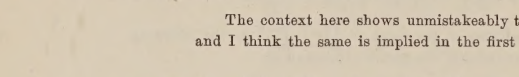
See the passage from Sen. T. iii. printed in p. 350, where I think "tabernacles" should be read instead of "ships."

 , Bit-Saggaṭu ..... subat bil-bit-ili Marduk Bit-Kua papaḫa beluti-su .... astakkan; *Bit-Saggatu .... the seat of the chief of gods(?) Merodach, (and) Bit-Kua the shrine of his power .... I established.*—Birs i. 17.

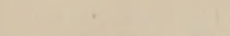
The context here shows unmistakeably that "*his* power" is Merodach's power and I think the same is implied in the first passage quoted also.

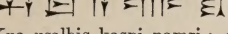
 , Bit-Kua papaḫa bil-bit-ili Marduk usanbiṭ sassanis sallaru-ssu; *Bit-Kua, the shrine of the chief of gods, Merodach, I have made conspicuous its splendour with fine linen.*—E.I.H. ii. 43.

I derive *sassanis* from שֵׁשׁ, which in Hebrew signifies some sort of fine linen of which the holy tabernacle was made.—Exod. xxvi. 1.

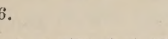
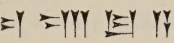
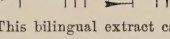
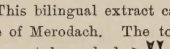
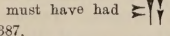
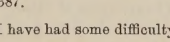
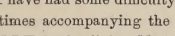
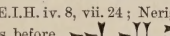
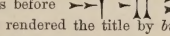
 , Bit-Kua papaḫa beluti-su; *Bit-Kua the shrine of his power.*—E.I.H. iii. 24.

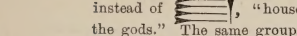
Merodach is certainly implied in this form of *beluti*. See p. 87.

KA 
bab Kua usalbis kaṣpi namri ; *the gate Kua I covered (with) shining silver.*—E.I.H. iii. 46.

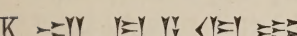
 .—62 II. 41 *c*.

This bilingual extract can only mean that the tabernacle of Kua is the tabernacle of Merodach. The top of the slab is lost, but the , equivalent to our *ditto*, must have had as its original expression. See pp. 349 and 387.

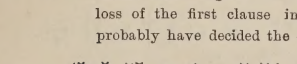
I have had some difficulty with the phrase  sometimes accompanying the name of Merodach; to the passages just quoted I may add E.I.H. iv. 8, vii. 24; Nerig. i. 35, ii. 31. In the case last mentioned  comes before  , thus proving the value given. I have rendered the title by *bil-bit-ili*, "the master of the house of the gods;" but as in the great Nebuchadnezzar slab we have the hieratic , cursive  , instead of  , "house," I have in the translation written simply "chief of the gods." The same group, without the addition of  , denotes a deity considered by Sir H. Rawlinson to be the primitive Belus; Dr. Oppert renders it by "Bel Dagon." The name is more commonly written  ; see Tig. i. 3; Sarg. 50; Bavian 1, &c.; but we have  in Neb. Gr. i. 3, and  in 1 Mich. iii. 9, and iv. 2. See p. 507 and Tig. i. 33.

KAK  , Kuakinda.—Obel. 122.

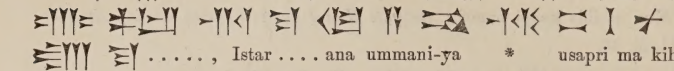
A city in the north, on the way to Armenia, destroyed in the twenty-fourth year of Shalmaneser.

KAM  , kiham; *Thus.* Heb. כֹּה.

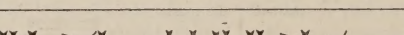
Found at the commencement of every undamaged paragraph of the Assyrian Behistun inscription. The Persian copy has no equivalent; the Scythic has *hiak*, "and," in every paragraph except the first. This has induced a belief that *kiham* should mean "again" or "and," but I think "thus" is the correct reading. The loss of the first clause in the Assyrian copy has deprived us of what would probably have decided the question.

 , kiham ikbu-ni umma teminna suati nuba'i la nimur; *thus they said to me that "that inscription (?) we have sought (but) we have not seen."*—Nab. Br. Cyl. ii. 55.

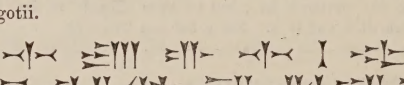
The word *temin* certainly denotes the foundation or platform on which a palace was built, and its root will be connected with the Arabic تمين, explained by Golius as "planicies æqualiter exporrecta;" but sometimes, as certainly, it signified something smaller, for we find, in the lines preceding the above extract, that the workmen had been seeking the *temin* for three years, "to the right and to the left, before and behind," before they came to inform Nabonidus that they were unable to find it. I agree with Mr. Talbot that this was either the inscribed cylinder which was usually deposited in the basement, or an inscription on the platform itself.

KAM  ....., Istar .... ana ummani-ya * usapri ma kiham ikbi-sunut umma ....; *Istar ..... to my soldiers a vision disclosed, and thus said to them that .....*—Assur b.p. vi. 23.

I do not know the sound of ; its value as a "dream" or "vision" was communicated to me by Sir H. Rawlinson. The use of masculine verbs with the feminine Istar is exceptional. The insertion of "that" before words quoted is usual in Persian; in the following passage from Sadi, *badu goft ki mushk-i yá ábir-i*, "to him he said that, musk art thou, or a perfume art thou;" see Sir W. Jones's Grammar, p. 129; but I do not remember this in a Semitic language or in any of the older Assyrian inscriptions.

 .—32 II. 25 *c*.

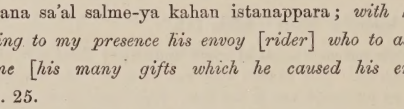
KAN , kahan; *Agent, Advocate.* Arab. كاهن, administrator alieni negotii.

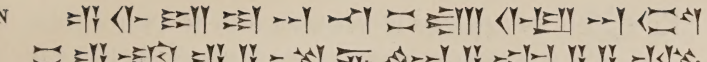
 , itti tamarti-su kabitti usebila adi maḫri-ya rakbu-su sa ana sa'al salme-ya kahan istanappara; *with his many gifts he caused to bring to my presence his envoy* [*rider*] *who to ask peace of me an advocate came* [*his many gifts which he caused his envoy to bring*].—Assur b.p. iii. 25.

¶ , v. , v. , kainu, *subst.* kayanu, *adj. Firm; Strongly.* Heb. כּוּן.

, kainā, *adv. Strongly.*

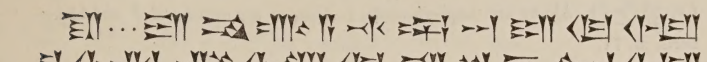
We have here the adverbial *a* form; see pp. 79, 99, 105, &c. I am decidedly of opinion that the final nasal in the great majority of cases, whether in verbs, nouns, or adverbs, was optional and unmeaning.

 , rubú kinu sa ana sutesur pani (v. parẓi) bitkuri mati-su pitqudu kainu; *chief unwavering, who for the guidance of the heads and elders of his country is a steadfast guardian.*—Sard. i. 24.

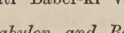
KAN 

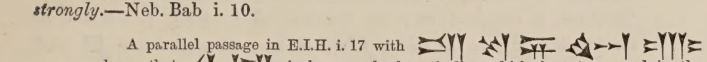
*esi*rat Nabiū va Marduk bele-a asteni'a kainā; *the edifices (?) of Nebo and Merodach I repaired strongly.*—Neb. Gr. iii. 6.

The first two letters are not at all clear on the cylinder.



sa .... damgáti Babel-ki va Barzipa-ki isteni'u kainā; *who ..... the holy places of Babylon and Borsippa hath repaired strongly.*—Neb. Bab i. 10.

A parallel passage in E.I.H. i. 17 with  shews that is here used phonetically, which is not unusual in the inscriptions of this date. The verb is in the indirect form, "who hath repaired."

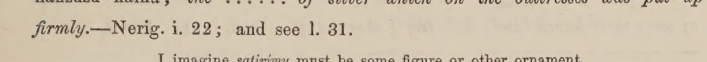


satirímu kaṣpi sa ṣippe nanzuzu kainā; *the ..... of silver which on the buttresses was put up firmly.*—Nerig. i. 22; and see l. 31.

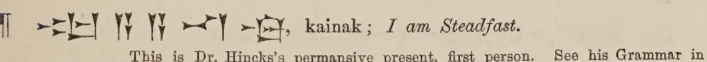
I imagine *satirímu* must be some figure or other ornament.

¶ kainak; *I am Steadfast.*

This is Dr. Hincks's permansive present, first person. See his Grammar in Journ. R.A.S. 1866, p. 487.



anaku ana Marduk bili-ya kainak la baṭlak; *I to Merodach my lord am steadfast, not failing.*—Nerig. i. 17; see Neb. Bab. i. 20.

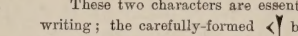


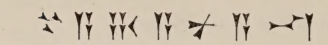
ana Bit-Saggaṭu va Bit-Zida qaqdá kainak; *to Bit-Saggaṭu and Bit-Zida as ruler I am steadfast.*—Neb. Gr. iii. 4.

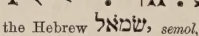
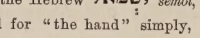
Qaqdá, "as ruler," is pure guess-work, for want of anything better. The form is adverbial (see *Palká*, p. 39), and the root may be *qaqqadu*; the confusion of gutturals was usual in the lower empire.

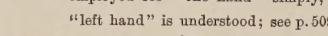
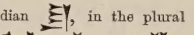
KB or , kap; *the Hand* (*the left hand*). Heb. כַּף.

These two characters are essentially the same, the difference being due to rapid writing; the carefully-formed became when the stylus was not lifted, and the horizontal line was imperfectly dashed in at the side instead of being fully drawn at the bottom.

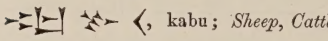

(v.), Aḫanu ana kapi-ya utaṣir; *Aḫan to my own hand I annexed.*—Sard. iii. 71.

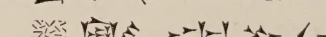
 , sumilu.—Syl. 271.

See the Hebrew שְׂמֹאל, *semol*, "the left." The character, however, is usually employed for "the hand" simply, though when any distinction is implied, the "left hand" is understood; see p. 509. Sometimes , *qatu*, is used, but the Accadian , in the plural , is almost universal. See *su-mu* = *qati-ya*, "my hand," in 19 II. 47, 48, *b*, and also  *id kabbu-mu* =  *sumeli-ya*, "my left hand," in 19 II. 55, 56 *b*.

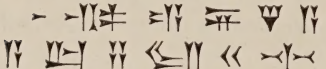

(v. ), annute kappi-sunu sitti-sunu ubattik (v. ubatik); *of some their hands* (*and*) *their feet I chopped off.*—Sard. i. 117. See ii. 115.

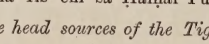
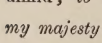
¶ , kabu; *Sheep, Cattle.*

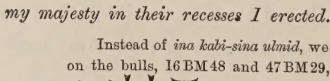
 .—38 II. 27 *d*. *Sheep.*

 .—39 II. 29 *d*. *Cattle.*

¶ , kabi; *Recesses.* Heb. כַּף.

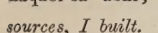

ina ris eni sa Ḫalḫal Purrat alik ẓalam sarruti-ya ina kabi-sina ulmid; *to the head sources of the Tigris* (*and*) *Euphrates I went, a statue of my majesty in their recesses I erected.*—Obel. 93.

Instead of *ina kabi-sina ulmid*, we have the following line in the parallel passage on the bulls, 16 BM 48 and 47 BM 29, where  takes the place of  :—

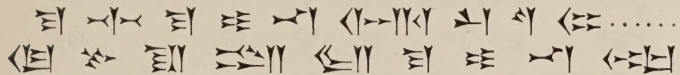

, ina kápi sa sade ina ẓit

KB naqabi-sa abni; *in the depressions of the mountains, in the issues of its sources, I built.*

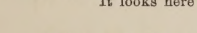
The meaning of this is clearly that the statues were erected around about the sources of the two rivers, though it is hardly decisive as to the value of *kabi* or *naqabi;* I would connect the former with the Hebrew כֵּף, "a hollow," and the latter with נָקַב, "to excavate."

¶  , kibu, *n.* kibi.

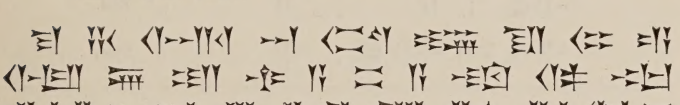
I am unable to explain this word, and can do no more than set down here a few examples of its use, as a help to further investigation.

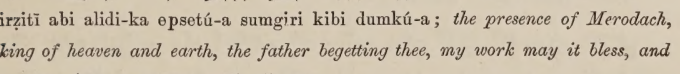
 , matima ina arqa yommi ..... kibu-sa illa-mma ina eli Bit-Ḫanbi issakkanu; *whosoever in after days ..... its * shall take up, and upon Bit-Ḫanbi shall place it.*—2 Mich. i. 33.

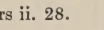
It looks here as if the land-mark itself, or "the mass" of it were denoted.

 , kibe tamkabar.—Sard. iii. 6.

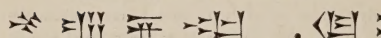
This in like manner may denote "a mass," but of copper; it appears among other articles of copper taken as tribute, and I should rather suppose it to be some definite vessel or utensil.

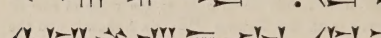
 , maḫar Marduk sar same va irṣitī abi alidi-ka epsetú-a sumgiri kibi dumkú-a; *the presence of Merodach, king of heaven and earth, the father begetting thee, my work may it bless, and continue (?) my welfare.*—Birs ii. 28.

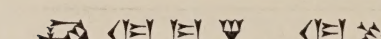
 , ikun araku yommi-ya kibe littúti; *may he grant length of my days, (and) duration to my acquisitions(?).*—Neb. Bab. ii. 28.

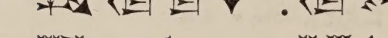
A similar line occurs in Birs ii. 25 with  , *sudur*, instead of *kibi*, but I am not sure that the passages are strictly parallel. *Sudur* may be a Shaphel verb or noun, signifying "may he cause to endure" or "duration." See לְדוֹר דוֹרִים, "from generation to generation," Isa. li. 8. See pp. 51 and 470.

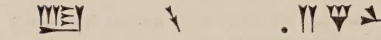
KB The following extracts from bilingual lists will be useful at some future time; *kibi* may be a verb in the first two; *kibu* in the others appears to be something appertaining to the human body:—

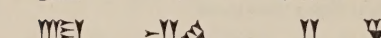

—39 II. 7*c*. Kibi-su.

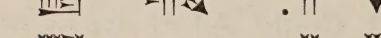

„ 8*c*. Kibi-su-mma.


—39 II. 45*a*.

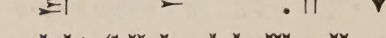

„ 46*a*.

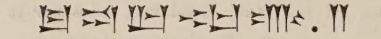

„ 47*a*.

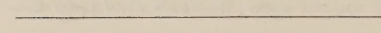

„ 48*a*.

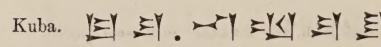

„ 49*a*.

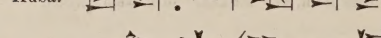
„ 50*a*.

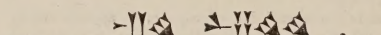
¶ Kuba. 
nalbasu; *Clothing*.—39 II. 53*b*.

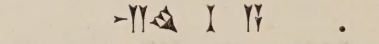
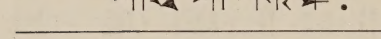

—39 II. 51*a*.

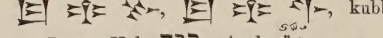

„ 52*a*.

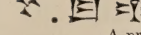

„ 53*a*.


„ 54*a*.

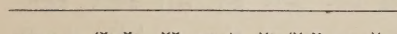
KBB 
kubbu, *n.* kubbi, *gen.* *A Vault, Arch, Dome.* Heb. קֻבָּה. Arab. قبة.

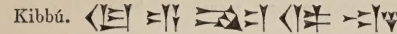

(v.
in ix. 14) 
taḫlupti tākabar ina kubbi va nukusé pitik erí ema babi-su ertetti; *coverings of copper in domes and arches, work of metal, strongly upon its gates I laid down.*—E.I.H. viii. 7.

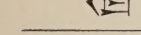
See p. 304, for parallel passages, in which we have *kubbu* for *kubbi*, with other very trifling variations. In col. vi. 13, one of the passages mentioned in that page, *kubbu* has been inadvertently engraved 
on the slab, which I have carefully examined, but in the cursive copy the error was properly corrected.

KBB  , Kubbu.—Sard. iii. 76.

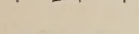
A province near the Euphrates, between Carchemish and the Orontes.

¶ Kibbú.  .—39 II. 55 *a*.

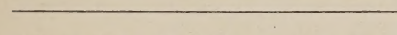
 „ 56 *a*.

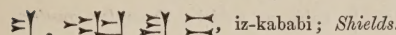
¶  , Kibaba.—Botta 147, 7 = 61.

A governor of Kharkhar, captured by Sargina.

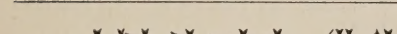
¶  , iz-kababi; *Shields*.—Botta 151, 9(17) = 117.

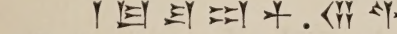
See *Iz-vare* in p. 355. I am not satisfied with the meaning "sent away" attributed to *aqṣur* there. The verb appears to have various values, some apparently contradictory.

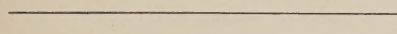
 .—28 II. 61 *c*.

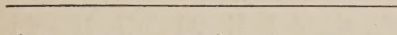
 .—32 II. 35 *d*.

Zaritu (see *zerítá*, "thou compassest," in Ps. cxxxix. 3), equivalent to *kababu* in the last extract, corroborates the value "shield" proposed by Dr. Oppert.

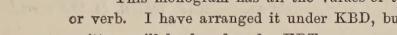
¶  .—Syl. 110.

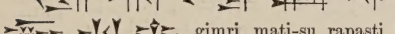
¶  .—39 II. 58 *a*.

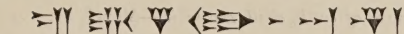
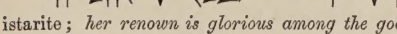
KBG  .—36 II. 56 *c*. *Noble?* See p. 218.

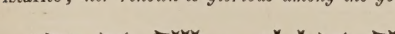
KBD  , *Weight, quantity; gravity; Honour, glory.*

This monogram has all the values of the Semitic כבד, employed as a noun, or verb. I have arranged it under KBD, but most of the derivatives, phonetically written, will be found under KBT.

 , gimri mati-su rapasti kima im kabti azḫup; *all his wide lands like a strong wind I swept*.—Sen. Gr. 29. Sen. T. ii. 11.

 , ṣigir-sa kabed ina istarite; *her renown is glorious among the goddesses*.—1 Beltis 2.

 , v.  , kabbita.—Sard. i. 68.

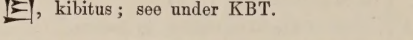
 , kabtā.—Syl. 150.

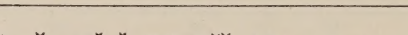
KBD , kabiti; *Very many.*

, ṣabit pulugi niṣute sa kabiti elis va saplis; *captor of exalted regions, which (are) very many, high and low.*—Tig. i. 37.

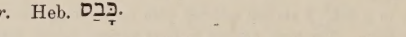
KBK , kibitus; see under KBT.

KBZ , kabiṣ, *n.* kabiṣi; *Trampler, queller, suppressor.* Heb. כָּבַשׁ.

 , kabiṣ alṭute; *the suppressor of darkness.*—Tig. v. 14.

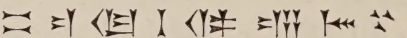
 , kabiṣ kisudi nisi Ḥilakki Duha; *tramplers on the slaves* (?) *and people of Cilicia (and) on the Duha* (see p. 227).—Esar ii. 10.

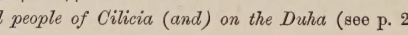
Dr. Oppert renders *kisudi* by "cohorts," but I do not know his authority; grammatically it should be "captured."

 , kabiṣi irṣiti [kitī] rapasti; *treading the wide earth.*—Sard. i. 3.

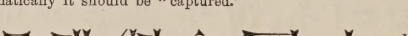
I do not understand the change of termination here.

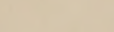
¶ , kibiṣ; *the Tread, Trampling.*

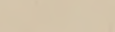
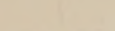
 , gisallat sadi pasqáte sa ana kibiṣ nisi lá naṭú; *the tops of desolate mountains, which to the tread of man were not fitted.*—Tig. iii. 20.

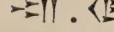
 , sa ..... ana kibiṣ umami u metik búli isakkanu-su; *he who ..... to the trampling of animals or the passage of cattle shall expose it.*—Monol. 61.

See also Assur b.p. vii. 5.

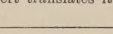
KBḪ  .—Syl. 131.

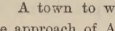
KBK  , Kibaki.—Sard. ii. 88.

A city between Comukha and a province called the "land of the goddesses,"  , with a variant  , which I cannot read. Dr. Oppert translates it "pays des Istarât."

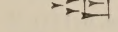
¶  , Kipkipi.—Assur b.p. ii. 72.

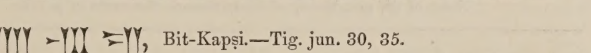
A town to which Urdamane, the king of Ethiopia, fled from Upper Egypt, on the approach of Assurbanipal with an Assyrian army.

KBN  .—39 II. 10*d*.

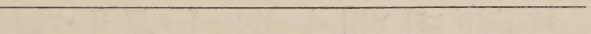
KBṢ  , Bit-Kapṣi.—Tig. jun. 30, 35.

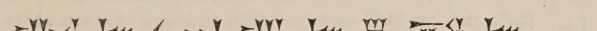
A province included in an enumeration of places subject to Tiglath Pileser.

¶  , qibẓi; *Hoards, Stores, Treasures.* Heb. קֶבֶץ.

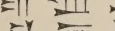


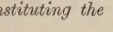
lamaṣṣi sa abni ..... naẓiru qibẓi musallimu tallakti sarri bani-sunu; *sacred bulls and lions of stone, guarding the treasures (and) constituting the corridors of the king who formed them.*—Esar v. 44.

 , naẓir qibẓi sarruti-ya; *guarding the treasures of my kingdom.*—Esar vi. 54.

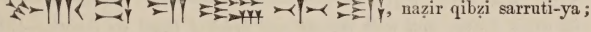
 , asar kipṣi supruṣu sepila ibassú.—E.I.H. ii. 19.

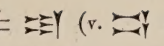
I am unable to read this, and am not satisfied with the transliteration.

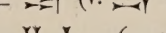
¶  , kabiṣi. See under KBZ in opposite page.

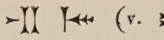
KBP  , kappi; *Hands.* See , pp. 204 and 516.

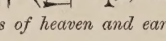
In the following line *kappi* must denote some articles of copper:—

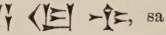
 , 3000 kappi tamkabar ..... amḫar; *three thousand* kappi *of copper ..... I received.*—Sard. ii. 122.

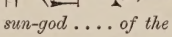
KBP  (v.), kippat; *Vaults.*

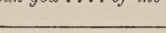
 (v.), bil bili sa kippat shame irṣitī; *lord of the lords of the vaults of heaven and earth.*—Sard. i. 5.

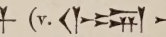
 (v.), sa kima il-samas talime sa kippat shame irṣitī; *who like the sun-god .... of the vaults of heaven and earth.*—1 Beltis 3.

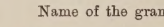
KBR  , Sard. i. 28.—Sard. ii. 125; N. Div. i. 11.
Name of the grandfather of Shalmaneser. See more in p. 341.

¶  , kupur, kupri; *Cement.* Heb. כֹּפֶר.

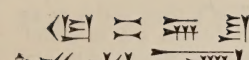
 , itat kar ḥiriti-su 2 kári dalīti in kupur va agurri abni; *the walls of the fortification of its ditch, two long embankments, in cement and brick I built.*—E.I.H. v. 29.

 , ḥirit-ṣu aḫre ma ina kupri va agurri aqzur kibir-sa; *its ditch I dug, and with cement and brick I lined its length.*—E.I.H. iv. 61.
Porter's transcript has . See E.I.H. iv. 12. Nabon. i. 26, &c.

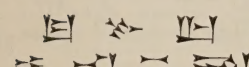
¶  , kubur, kibir; *Size, Weight, Mass.* Arab. كبر.

 , 4 iz-timme iz-ersi sutaḫuti sa 64-ta han kubur-sun biblat Ḥamani eli nirgalle ukin; *four columns of cedar depressed(?) which* 64 ..... *their size* (or *weight*), *in Mount Amanus upon lions I placed.*—Botta 152, 19 = 163; 16ter 114; 38, 65.

Doubtful; the several copies vary; we have and for ; in 16ter , *urmaḫḫe*, "lions," instead of *nirgalle*; in 38, 65, *erni* for *ersi*.

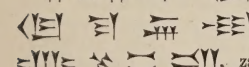
KBR  , kibir-su in kupri va agurri lu abnū; *its mass in cement and brick I built.*—Neb. Gr. i. 47.

See also E.I.H. v. 4; vi. 30, 62.

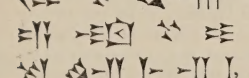
 , kuburre abn galala ina bit Dáriyáus sarri ipsu'.—No. 10, L.

This is the "Window inscription" of which the Persian original has received so many different translations. See Journ. R.A.S., Vol. 15, 1853, p. 153. It is agreed on all hands that the latter part of the inscription should be read "in the house of Darius the king it is made;" Castell gives "marble" as a meaning of the Chald. גְּבַל, and in all Semitic languages KBR implies "magnitude;" I would therefore suggest, as a not improbable version, "built of large blocks of marble in the house of Darius the king," alluding to the windows. This can hardly be reconciled with the Persian or Scythic copies, but there can be now no question that the proper names proposed at first are not admissible, though the Scythic transliteration rendered it exceedingly probable that the first words could have no other value.

¶ , kibri, kabri; *Large, Solid.*

 , zarati kibri sa dur dalī sa kima ṣatū la uttassu .... usepis; *the large cornices of the high wall which (is) like a mountain, were not neglected, (in cement and brick) I caused make them.*—Neb. Gr. i. 49.

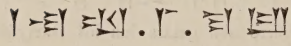
See p. 384, where I have assigned a slightly different version. I am not sure of either.

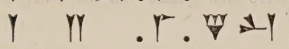
 , 1 vas 1½ gar 2 ammat [u] miseḫti dur-su askun ma eli sadi kabri usarsida temmen-su; *one soss, one and a half gar, two cubits, the measure of its wall I established, and upon the solid rock I laid down its foundation.*—Botta 39, 73.

The following is evidence that we may read the symbols at the beginning of this passage *im im im im lal lal lal*, whimsically put for *imlal*, "full weight" or

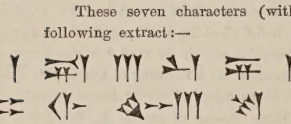
KBR

"measure:"—In Botta 16ter 109 we have , *imlal*, and in 38, 63 repeated in several copies (18ter 96, 19quater 95, &c.), all parallel passages, stating the weight of eight lions of stone erected at the gates of the new palace of Dur-Sargina (Khorsabad); these are obviously identical, and the first of them reads *imlal* in the usual phonetic alphabet; in the hieratic character (which is mixed here and there with the ordinary character in all Sargon's inscriptions) any character having as a component part is written , and additions are usually put in the middle, so that for instance represents ; and such additions are frequently very faint on the slabs. Two extracts from the syllabary prove the meaning:—

 —Syl. 140. Heb. מָלֵא, "to be full."

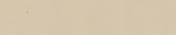
 „ 143. Heb. שָׁקַל, "to weigh."

These seven characters (with instead of) are repeated before the following extract:—

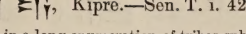
 , 1 vas 3 qani 2 ammat nibit sum-ya [mu-ya] misiḫte dur-su askun ma elinitū sadi kabri usarsida temen-su; *one soss, 3 qan, two cubits, the expression of my name, the measure of its wall I established, and upon the great rock* [or *upon solid stone*] *I laid down its foundation.*—Sarg. 55.

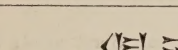
The edifice in question in both these passages was the palace of Dur-Sargina, or Khorsabad. The measures given shew that the *qan* is half the *gar*, which Dr. Hincks, in his Astronomical paper, p. 39, estimates at three-fifths of the cubit. It would seem here to be some multiple rather of the cubit. I assume that , *ziq*, was put instead of , *kab;* see pp. 322–3, where I think I ought to have read *kabru* instead of *ṣaqru*.

"The expression of my name" appears to indicate some method of numeration by letters like that which has been in use for many centuries by the Hebrews; perhaps like the Rabbinical סִימָן at the close of each book of the Hebrew Bible, which denotes the mnemonical words chosen to represent the number of the verses, chapters, &c., in each book; as an example, at the end of Genesis אד לד, equivalent to 1000+500+30+4=1534, indicates the number of verses contained in the book. I do not know how old the employment of letters for numbers may have been, but we have it in Greek monuments of great antiquity; if the Assyrians in Sargon's time were acquainted with it, this curious repetition of *im* and *lal* may thus refer to the above "expression of my name," and may perhaps be explained:—I fear the student may tax me with trifling, but I will ask him to bear with me for half-a-dozen lines:—מ is 40, so that *im im im im* make 160; לאל is 30+1+30=61, and *lal lal lal* would be, therefore, 183; 160 and 183 make up 343. We have now only to assume that the Assyrians, who were very lax in this matter, pronounced the king's name Ẓargina instead of Ṣargina and we get צ, ר, ג, נ=90, 200, 3, 50, exactly equal to 343. I give this *quantum valeat*. There is too much assumption here to deserve much consideration, but I am seriously inclined to connect Sargon's name in some way with these seven characters.

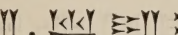
KBR  , Kipre.—Sen. T. i. 42. Sen. Gr. 15. Tig. jun. 6.

A name included in a long enumeration of tribes subject to the Assyrian monarchs.

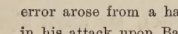
 .—49 II. 25*a*.

KBRB  , Kaprabi.—Sard. iii. 51.

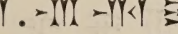
The capital of Bit-Adini. The king crosses the Tigris to reach it. See my note in p. 20, and the remark in p. ii. of the Additions, which is incorrect. My error arose from a hasty inference that the towns which joined the Elamite king in his attack upon Babylon were Elamite.

¶  , Kapridargilá.—Sen. B. iv. 13 = 40 BM 48.

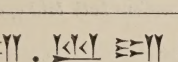
A city near Tel-Barsip, on the left bank of the Euphrates.

KBRN  , Kapranisa.—Sard. ii. 89.

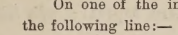
A city in Syria, near Kibaki, which see in p. 521.

KBRR  , Kubarra; *Gobryas.*

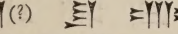
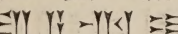
On one of the inscriptions copied by Mr. Tasker at Nakkshi Rustam we have the following line:—

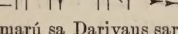
 , Kubarra Piddishuris na (?) sú iz .. marú sa Dariyaus sarri, *in Persian* Gubaruwa Pátishuwarish Dárayawahush Khsháyathiyahyá Sharastibara; *Gobryas, the Patischorian, bow-bearer of King Darius.*

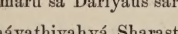
See Journ. R.A.S., Vol. 12, p. xix.

KBRS  , Kibarusai.—Sh. Ph. iii. 52.

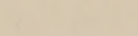
A province of Nairi, whose king Parusta carried tribute to Shamas Phul.

KBRT  , &c., kiprat, *pl. const.* kibráti, *pl. obl.* *Nations, Regions.* Heb. כִּפַּר. Mon.  .

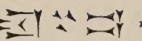
 , kasid kiprat aibi; *captor of the countries of enemies.*—Tig. iv. 41.

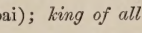
I believe  is used for *kip* by Tiglath Pileser I. only.

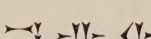
KBRT (v.), sar kullat kiprat arbata (v. arbai); *king of all the four regions.*—Obel. 16. Sard. i. 10.

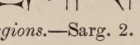
 , sar kiprat arba'; *king of the four regions.*—Sarg. 2.

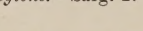
The same in the Gold Tablet, line 3, with instead of .

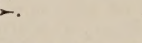
 (v.), sar kissat kipráte; *king of the aggregate of nations.*—Sard. i. 35.

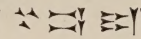
 , sa ana tip taḫazi-su danni kiprati ultanapsaqa; *who to the attack of his fierce fight the nations hath laid open.*—New Div. i. 8.

A parallel line, 12BM 5*b*, has  instead of the monogram of the preceding passage.

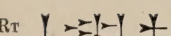
 , sa kima shamsi nur ili ibarrú kipráti; *who like the sun, the light of gods, passes over (all) countries.*—Sh. Ph. i. 12.

 , in kirbi-su ..... l'usbá littuti sa sarri kipratī; *within it ..... may the tributes (?) of the kings of nations be made to come in* [or *may they abound*].—Neb. Gr. iii. 51. E.I.H. x. 9. Compare Nerig. ii. 38.

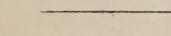
¶  , kabruti; *Large.* Heb. כבר.

 , kirib ḫarsáni kabruti eqili [alib] namraṣi ina kurra arkab; *within extensive forests and rugged grounds on horseback I rode.*—Sen. T. i. 66 = Sen. Gr. 22.

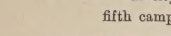
See pp. 322, 323. I hesitate between *kabruti* and *ṣaqruti;* in some cases one and in others the other may be most suitable.

KBRT  .—43 II. 8*a*.

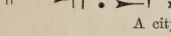
Kabartā may signify a large number or quantity, and I think we have *emuki* [*emuqu*] in the same sense; see Sen. T. ii. 75; vi. 59.

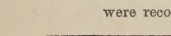
KBS  , Kabsu.—Sen. T. iii. 67.

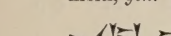
A city on the mountains above Nipur, captured with several others in the fifth campaign of Sennacherib.

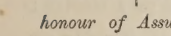
¶  , Kipsuna.—Tig. vi. 23. Sh. Ph. i. 46.

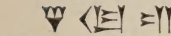
A city of the Comani, destroyed by Tiglath Pileser. The same name appears again with those of many other cities which had revolted from Shalmaneser, and were recovered by his son.

KBT  , kibit, *c.* kibitu, *n.* kibiti, *gen.* *Honour*, *Glory*. Heb. כָּבֵד.

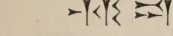
 , ina kibit Assur bilu rabu bil-ya itti-sunu amṭaḫḫiz hapikta-sunu [sisi] askun; *in honour of Assur, great lord, my lord, with them I fought, their defeat I effected.*—Obel. 53 *et passim.*

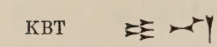
 , ana Nabu .... pal Nukimmut sa kibit-ṣu maḫrat; *to Nebo ..... son of Nukimmut, whose glory is pre-eminent.*—2 Pul. 2.

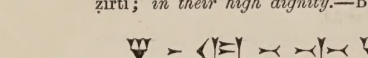
 , ikdu sa lá enú kibit ka-su [pani-su?]; *the powerful, who hath not lessened the glory of his face* [or *the glory of whose face hath not decreased*].—Sard. i. 4.

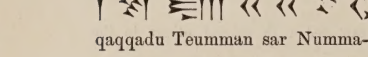
 , kibitu-kka riminú Marduk bit epusu; (*in*) *thy exalted honour, O Merodach, a house I have made.*—E.I.H. x. 1.

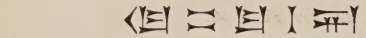
The grammar is hardly satisfactory, but the following parallel passage will corroborate the meaning given:—

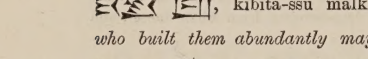
 , ina kibiti-ka ṣirti sa la nakari bit epusu; *in thy high honour, which changes not, a house I have made.*—Nerig. ii. 33.

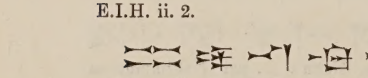
KBT  , ina kibiti-sunu ṣirti; *in their high dignity.*—Botta 33, 56. See p. 111.

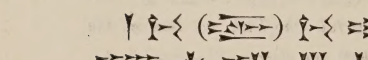
 , sa ina kibiti-sa .... ikkiṣu qaqqadu Teumman sar Numma-ki; *who in her honour .... cut off the head of Teumman, king of Elam.*—2 Beltis 2.

 , kibita-ssu malku banu-sun sibuta l'illik; *his glory the king who built them abundantly may he bring in.*—Botta 132, 7 = 191. See also Botta 16^{quater} 141. (Doubtful.)

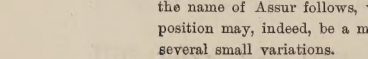
¶  , kabtu, kabti, kabta, kabtute; *Honourable, great; heavy; much, many.*

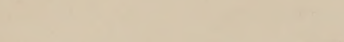
 , sú asaridu kabtu sik ili rubu Marduk; *he the elder, the honourable, the chief(?) of the gods, prince Merodach.*—E.I.H. ii. 2.

 , quṭur nakvuti-sunu kima imkab kabti pan shame rapsuti usaktī; *the smoke of their burning, like a heavy cloud, the face of heaven concealed.*—Sen. T. iv. 68.

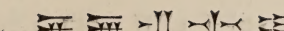
 , Guggu (v. Gugu) sar Luddi .... nibit sarruti-ya kabti ina ḫalmi(?) usapri-su; *Gyges king of Lydia ..... the mention of my great royalty in a dream* [*Assur*] *disclosed to him.*—Assur b.p. iii. 8.

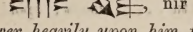
I think we have here one of those dislocations mentioned in pp. 403, 410; the name of Assur follows, with the conjunction "and" interposed. This interposition may, indeed, be a mere blunder, but we have it on two slabs, which have several small variations.

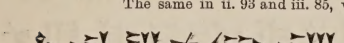
 , kabtu nir biluti-ya emid-ṣunuti [emiṣunuti]; *heavily the yoke of my power I placed upon them.*—Esar ii. 21.

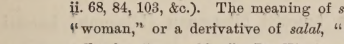
KBT 
nir biluti-ya kabta eli-su ana ṣat ukin; *the yoke of my power heavily upon him for the future I laid.*—Tig. ii. 55.

The same in ii. 93 and iii. 85, with instead of *kabta*.

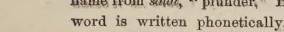
 , sallat-sunu kapta; *their spoils many.*

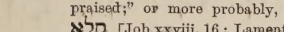
We have this phrase several times in the inscription of Sardanapalus (i. 32, 52; ii. 68, 84, 103, &c.). The meaning of *sallat* is not sure; it may be the plural of *ṣal*, "woman," or a derivative of *salal*, "plunder." Sir H. Rawlinson usually renders *sallat* by "moveables," Dr. Hincks and Mr. Talbot by "women," and Dr. Oppert sometimes by "slaves," sometimes by "prisoners." Dr. Hincks was of opinion that the Assyrians looked upon a woman as "a thing to be carried off," taking the name from *salal*, "plunder," Heb. שלל; but in the only case I remember where the word is written phonetically,  , [*nisuti u ṣalati*, "men and women," Mich. ii. 3] it is clearly not *sal* but *ṣal*. The verbal stem may thus be סלל, "to praise, exalt," [סלסל in Prov. iv. 8,] making women "things to be praised;" or more probably, judging from the single *l* in *ṣalati*, it may be from סלא [Job xxviii. 16; Lament. iv. 2], considering them less courteously as "things to be purchased;" or worst of all from סלה, "to tread upon" [Lament. i. 15], "things to be despised."

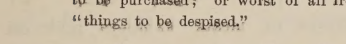

ina .... mulmulli-ya kabtute napista-sunu usakti; *with .... my heavy maces their life I crushed out.*—Tig. vi. 67.

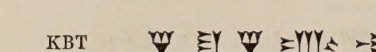

ina nimṣari kabtuti ḫuṣanni-sunu uparri'; *with heavy burdens their spirits I broke.*—Sen. T. vi. 4. See p. 414.

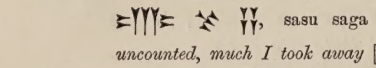
The root HZN implies defence rather than aggression, both in Arabic and Hebrew; in the latter it is the "lap" or "bosom." *Ḥazanati* (under *ḥazannu*) and *ḫuṣanni*, both in p. 414, must come under this root, although the former was printed erroneously with *z* instead of *ṣ*; I would now translate *ḥazanati*, with determinative , by "guardians," perhaps "the garrison," and *ḫuṣanni* by "hearts, courage, or spirits," as suggested in the note to *ḫuṣanni*.

 , kabtaku; *I am honourable.*—Sard. i. 32. See *Asaridaku*, p. 57.

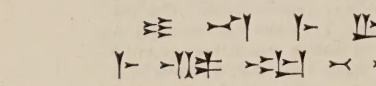
¶  , kabittu, kabiti, kabitti; *Much, many.*

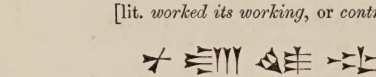

sallatu kabittu ana kirib Assur-ki aslula; *plunder much to within Assyria I carried away.*—Botta 147, 12 = 72. Sen. T. i. 51.

KBT 
sasu saga la niba kabittu ..... useẓa; *spoil, furniture uncounted, much I took away* [*caused to go out*].—Sen. T. i. 29.

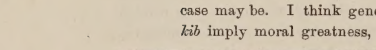

sa kala teneséti bilat-ṣunu [bilaṣunu] kabitti l'umḫur kirib-sa; *of the whole of men their tributes many may I receive within it.*—Neb. iii. 54. See E.I.H. x. 11; Nerig. ii. 39.

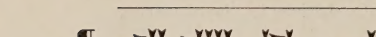
Kala cannot be considered an adjective, as it comes always before its substantive.


ina melik ṭame-ya va mesak kabiti-ya pitik eri ubassi-mma unakkila niklal-su; *in pursuance of my command and through my many acquisitions, a mass of metal I collected and wrought it skilfully* [lit. *worked its working*, or *contrived its contrivance*].—Sen. B. iv. 22 = 41 BM 25.

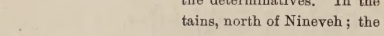

numḫar kabiti sebe lattute kirib-sa daris l'urme; *receipts many, abundance of tributes (?) in it for ever may they arise.*—Esar vi. 45. See l. 55.

In all these forms, as observed in p. 519, the root has all the values of the Semitic *kabed*, implying anything great, morally or physically, in mass or number. The rendering will be glory, magnitude, multitude, or glorious, much, many, as the case may be. I think generally, though not always, that words commencing with *kib* imply moral greatness, and those with *kab* size or number.

¶ 
Bit-Kubatti.—Sen. T. i. 70; ii. 2.


Bit-Kubatī.—Neb. Gr. i. 25.

I assume that these two places are the same, notwithstanding the difference of the determinatives. In the first we have a city at the foot of the Armenian mountains, north of Nineveh; the second appears in a list of places without any indication of locality.

¶ 
Kibutu.—3 Mich. iii. 14.

The name of one among several classes of men who are threatened with the curses of the gods in case of their being guilty of any of the offences enumerated on the tablet.

KG , kuga; *Setting Sun.* I have mislaid the reference to this word.

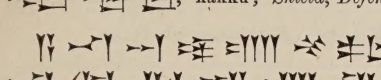
¶ , kágu. See Syl. 467-481, p. 502.

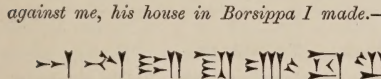
I have not seen the word used in any inscription; but if it should occur, it would probably be in one of the senses suggested in p. 502.

KGD , qaqdá; *Ruler(?).*—Neb. Gr. iii. 4.

See the passage containing this doubtful word at the bottom of p. 515.

KGK , kakku; *Shield, Defence.*

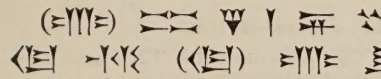
 , ana il-tur-bit musabbir kakku nakiri-ya bit-ṣu in Barzipa-ki epus; *for the god Ninip-Samdan, breaker of the defence of those who rebel against me, his house in Borsippa I made.*—E.I.H. iv. 50.

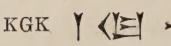
 , il abn ra sa gapuru ili itkunu-su kakku-su; *the god ..... who is the chief(?) of the gods, hath made him his shield.*—Nerig. i. 13.

The value of *kakku* is assumed from a collation of the two passages, but is given as probable only; Mr. Talbot suggests that it may be some emblem of authority. The name Ninib-Samdan is from Dr. Oppert; I do not know the god of Neriglissar's inscription; the initial character is the Babylonian form of , "stone."

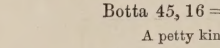
KGK , kikki; *Ships.*—Beh. 34.

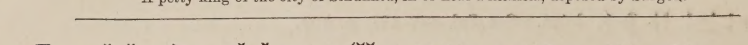
I think *kikki* is the reading of the uncertain word in the following passage, printed :—

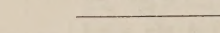
 , huqu sa Nidintū-bel ina eli kikki usuzzua ma kullu' Vastiggar; *the people of Naditabelus upon ships mounted and held the Tigris.*—Beh. 34. See *Kiku.*

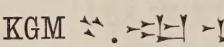
KGK  , Kiakku, Kiakki.—Sarg. 22. Botta 45, 16 = 28.

A petty king of the city of Sinukhtu, in or near Phœnicia, deposed by Sargon.

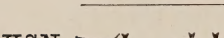
¶  , kakkabis; *Like Stars.* Heb. כּוֹכָב.

 , elap Kua zariri va aben uza'in kakkabis samami; *the tabernacle of Merodach* [see *Kua*, p. 512] *with figures and stone I adorned, like the stars of heaven.*—E.I.H. iii. 12.

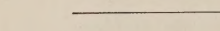
¶  , Kikkinu.—Syl. 672.

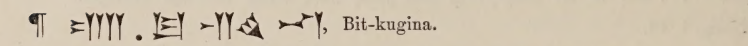
KGM  , Kagmí, Kagmé.—Sarg. 28. 33 BM 9. Botta 159, 12.

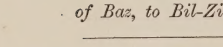
A province of Armenia, near Van(?).

KGN  , kagina.—Tig. viii. 12.

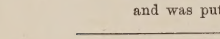
Sort of precious stone, dug up in the mountains of Nairi. See the passage in which the word occurs, quoted under *Ka* in p. 503.

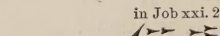
¶  , Bit-kugina.

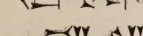
 , Bit-Kugina sa er Baz ana Bil-Zirbi bili-ya essis epus; *Bit-Kugina of the city of Baz, to Bil-Zirba my lord, substantially I made.*—Neb. Gr. ii. 48.

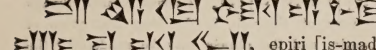
¶  , Kugunakka.—Beh. 41.

A city of Persia, the residence of the rebel Martius, who rose up against Darius and was put to death by the Susians.

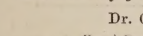
KD  , kidu = kibiru.—49 II. 25*a*.

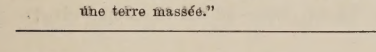
Perhaps a "tomb," the Heb. קֶבֶר; and we have Heb. כִּיד, "destruction," in Job xxi. 20. The line preceding the above in the bilingual list exhibits the word  , *mîtâ*, "death," which may afford some corroboration to the suggestion; there is very frequently some analogy in the import of the words following each other in these lists. See the line quoted at the top of page v. in the Additions and Corrections.

KD  , kidā; *Vault.*—Oppert. Pers. كد.

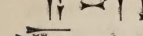
 , epiri [is-mada] kidā ellutī kirba-sā umallū; *with earth the lofty vaults in it I filled.*—Inscr. of Mylitta, Exp. Més. 295, l. 17.

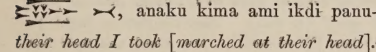
Dr. Oppert's translation is "j'ai formé les voûtes de ses niches intérieures par une terre massée."

¶  , ikdi; *Strong.*

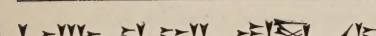
 , anaku kima ami ikdi panu-ssun azbat; *I, like a strong bull (?) their head I took* [*marched at their head*].—Sen. T. iii. 74.

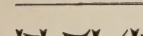
See more in Additions and Corrections, p. xiv. This should have been entered in . 171.

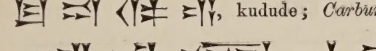
KDB  , qitmasti; *Gathering.* Arab. قتش.

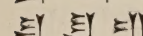
 , la-pan qitmasti abdi-su sa usabsú eli-su edissi-su ipparsid; *from the gathering of his servants* [*insurrection of his subjects*] *who came* [*were made to be*] *upon him, alone he fled.*—Assur b.p. ix. 120.

I have doubtfully rendered *edissi-su* by "alone," from the analogy of the old Scottish "his lane." Or perhaps, adopting Dr. Hincks's suggestion that *su* might be used as a plural when the antecedent denoted "people" (see Journ. R.A.S., 1866, p. 494), the clause might be read *edis pani-su ipparsid*, "alone he fled before them."

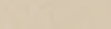
KDD  , kididu.—Syl. 254.

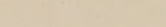
¶  , kudude; *Carbuncles, Gems.* Heb. כַּדְכֹּד.

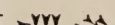
 , er naram Istar sa naphar kudude ili va istari basú kirib-su; *city chosen of Istar, which numbers of gems of gods and goddesses are in it.*—Sen. Gr. 35.

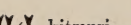
KDL  , Kitlala.—New Div. ii. 80, 81.

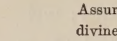
A city of Syria, near the Euphrates.

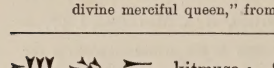
KDM  , kitmuri.—Assur b.p. i. 15, 43; iii. 47, 71, &c. &c.

I find  , *il sarrat kitmuri*, always following the name of the goddess Istar of Nineveh, in the long inscription of Assurbanipal. It occurs very frequently, and the phrase may be rendered "the divine merciful queen," from the verb *kamar*.

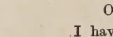
¶  , kitmuṣa; *Stored; Choice, fine.*—39 BM 26 = Sen. B. iv. 7. Heb. כְּמֹס,

Occurs in an extract printed in p. 408, which I have left without explanation. I have only to add that I think the preceding groups  should be included in the passage; the transliteration may then be *ṣal-lamaṣṣi abn-izzir-rabu ka amṣi sa illaru nasá kitmuṣa sitta-sun paltu kuzbu ḫitlupa lule malá ina babi-sin ulmid* (v. *ulziz*). The translation might be "Sacred-cows of alabaster and reem's-horn(?) whose..... are raised and their feet fine, whose...and form are varied, full of splendour, on their gates I erected." The epithets set down are not much better than guess-work, and little is positive beyond the fact that the sacred figures were erected somewhere about the gates.

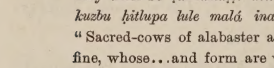
¶  , kutmútī *or* kutummútī; *Gilded.* Heb. כֻּתָּם.

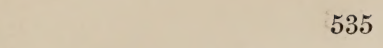
 , zimáti ristáti kūlude kutmútī sa Istar Erech belit Erech ellitī utir asru-ssun ana Erech saḫdú-su; *rings of wreathed work (and) gilded vases, which Istar of Erech* [*Warka*], *the lady of Erech the lofty, restored to their place; to Erech they were presented.*—Neb. Gr. ii. 51.

The concluding bit is somewhat doubtful.

KDN  , kirib; *Within.* See under KRB.

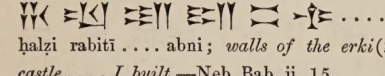
¶ , kidanū; *Protection.* Syriac ܟܕܢ. Eth. ከደነ.

 , 2 kári dalīti.... itti kar abi ikzuru eznik ma er ana kidanū usalmi; *two long embankments with the fortress (which) my father had built I joined, and (to) the city for a protection I brought near.*—E.I.H. v. 32.

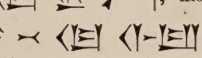
KDN  , itát erki ana kidánū ḫalṣi rabitī .... abni; *walls of the erki(?) for the protection of the great castle .... I built.*—Neb. Bab. ii. 15.

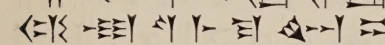
See also E.I.H. viii. 48. Neb. Bab. ii. 7. Nerig. ii. 20.

¶ , kidinni, kidinnut; *Law, Legislation.*

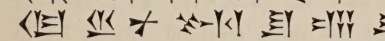
 , zakut Assur-ki [palbat] va Ḥarrani sa ultu yomme ma'duti immasu ma kidinnut-sun [-nuz-sun] badilta utir asru-ssa; *the decrees of Assyria and Ḥarran, which from long days had been set aside, and their legislation interrupted, I restored (to) its place.*—Botta 144, 11 = 11.

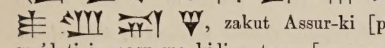
The reading "Assyria," instead of "Baalbek" suggested by Dr. Oppert, is justified by the following extract from an unpublished syllabary, communicated to me by Mr. G. Smith; the object of naming Assyria is clear enough, whereas no motive is apparent for the insertion of Baalbek:—



 , kaṣir kidinnut Assur-ki badilti; *collector of the neglected laws of Assyria.*—Sarg. 5.

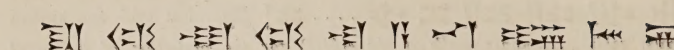
The verb קצר usually signifies cutting down or reducing, in all the Semitic idioms; but as it is used very commonly to express the cutting of corn and as קָצִיר denotes "the harvest" (Ruth ii. 23), I have assumed the harvesting or gathering as the value of the verb in Assyrian. This value is probably found also in the noun *kiṣir*, usually translated "the mass," "the whole," &c.

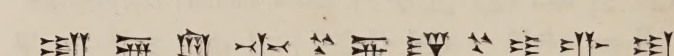
 , kidinnut-su issis askun; *its laws firmly I established.*—Bl. St. iv. 34.

 , sa ṣabi kidinni mal-basú ḫibilta-sunu alib; *I, who men to the laws, whoever they might be, their covenants have bound.*—Botta 144, 7 and 135, 9, 10.

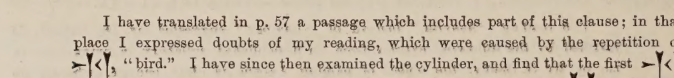
I understand this to mean "I have bound by law all men to the fulfilment of their duties." I have made a gross mistake in p. 401, by considering only one value of the Hebrew חבל, overlooking the more suitable meaning "pledge." I might have been led to a better reading by Dr. Oppert's paraphrase, "il a redressé les infractions aux lois respectables que les hommes avaient commises."

KDN (v.), *Submissive.* Syriac ..

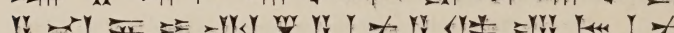
 , sa ultulla ana sarrani abi-ya [ad-ya] la kitnusu; *who from of old to the kings my fathers were not submissive.*—Sen. T. i. 66.

 , zir suqti Nipur sadi marẓi subat-ṣun sitkunat ma la kitnusu ana niri; *upon the covers of Nipur, rugged mountains, their abode was established and they were not submissive to my yoke.*—Sen. T. iii. 70. See also Sen. Gr. 19. 21.

I have translated in p. 57 a passage which includes part of this clause; in that place I expressed doubts of my reading, which were caused by the repetition of , "bird." I have since then examined the cylinder, and find that the first is separated from the preceding word *qinit* (or *kinnit*), and that looks like . This would render the passage still more unintelligible, and it may be that was a mistake, and was corrected by the scribe. I must leave this for further investigation. I consider *sitkunat* and *kitnusu* to be what Dr. Hincks termed permansive verbs.

 , Sitirparna Eparna bil-eri dannuti sa la kitnusu ana niri sasunu adi nisi-sunu .... aslula ana Assur-ki; *Sithraphernes and Hyphernes, valiant governors of cities, who were not submissive to my yoke, them and their men ..... I carried off to Assyria.*—Esar iv. 15.

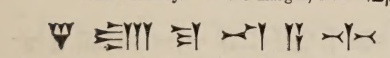
The Greek forms Sithraphernes and Hyphernes are from Dr. Oppert; the country of these chiefs was Media, and in the Persian of the Behistun monument would probably have been written "Chitrafrana" and "Vifrana;" in the Assyrian "parna" we have exactly the form of the Scythic version.

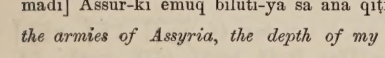
KDP  , Katpadukka; *Cappadocia.*—No. 6, N.R. 14.

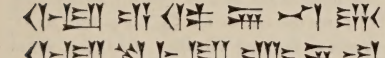
KDR , qiṭru, *n.* qiṭri, *obl.* *Assemblage, gathering; Union, alliance.* Ch. קְטַר, "to join, unite."

qiṭru rabu iqṭera itti-su gipsut-sun uruḫ Akkad-ki izbatunu-mma ana Babel-ki tebuni; *a great gathering they gathered, with it their forces the path of Accad took, and to Babylon having come* .....— Sen. T. v. 38. See Neb. Yun. 45.

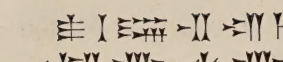
I have felt some hesitation in translating this word. Dr. Oppert writes *ṣaḫru*, probably from the Hebrew סֹחֶרֶת, "a shield;" but this would hardly do for the sense of "assembling," and moreover the verb *iqṭera* would not suit. I should like *kitru*, Heb. כִּתֵּר, but I think this word is generally used in a hostile sense. I have, therefore, preferred *qiṭru*, which is found once at least in Hebrew; see Ezek. xlvi. 22, where our version reads "joined;" though I admit we have "made with chimneys" in the margin, from קְטֹר, "smoke."


sa ummanáti Ispakai Asguzai qiṭru la musezibi-su inaru ina izku; *who the soldiers of Ispakai of Asguza, an army not saving him* [*who could not save him*], *scattered with arms.*—Esar ii. 30.


bilī ana ummanat [ẓabi madi] Assur-ki emuq biluti-ya sa ana qiṭri-sunu uzzizu isteni'u; *the chiefs to the armies of Assyria, the depth of my power, which to their troops was exhibited, were hostile.*—Assur b.p. ii. 15.

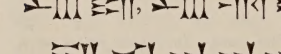

Ispabára ana turrigimilli va edir napisti ina ṣupe va temeqi usalla-nni ma eris-anni qiṭru; *Ispabara, for assistance and sparing of life, with intercession and humility entreated me, and asked of me an alliance.*— Botta 151, 12 = 120.

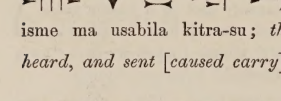
Qiṭru occurs in the preceding line of the same inscription, which I am unable to read.

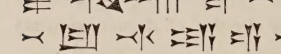
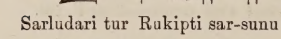
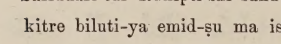
KDR  , assu bil-eri sa qátū itku-sunuti bilúti usallu ma erisu-inni qiṭru; *then the satraps* [*lords of cities*] *whom hands had collected, my power entreated, and asked of me an alliance.*—Esar iv. 31.

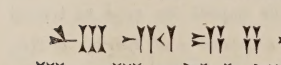
I am not quite sure of the phrase "whom hands had collected;" Dr. Oppert translates "en joignant les mains."

¶ , kitra, kitre; *Homage.* Heb. כָּרַע, "kneel."

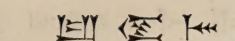
 , danan Assur Nabu Marduk isme ma usabila kitra-su; *the power of Assur, Nebo,* (*and*) *Merodach he heard, and sent* [*caused carry*] *his homage.*—Botta 153, 1 = 145.

 , Sarludari tur Rukipti sar-sunu maḥrú eli nisi Izqalluna askun ma nadan bilat kitre biluti-ya emid-ṣu ma isaṭ absáni; *Sarludari, the son of Rukipti their former king, over the men of Ascalon I placed, and the giving of tribute, the homage to my power, I imposed on him, and he repressed disorders.*—Sen. T. ii. 64.

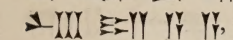
The parallel passage from Sen. B. i. 21 has  , *mandattu biluti-ya ukin ziru-ssu,* "tribute to my power I imposed on him," instead of *nadan bilat kitre biluti-ya emid-ṣu;* a like sense is expressed in Sen. T. iii. 28 by *mandattu kitre biluti-ya uraddi.* The name of the king in Sen. B. i. 21 is written  ; see the var. *da* for  in p. 109; Mr. G. Smith has shewn me several instances of the same variation. Dr. Oppert writes *Sartibkakri,* Mr. Talbot *Sarlupri.*

 , kitre zariri russe .... usamḥir-sunuti; *homage of hammered images .... I made them* [*the gods*] *receive.*—Botta 152, 23 = 167.

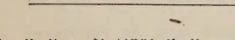
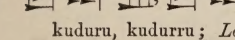
KDR , lu-niqut urriḫte ibbuti maḫar-sun akki ma usamḫira kitra-ya; *victims of sweet savour(?) (and) pure before them I slew, and made them receive my homage.*—Esar vi. 31.

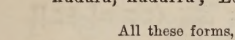
¶ 
kuduru, kudurru; *Landmark; a Coronet; Submission.*

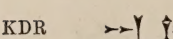
All these forms, and others with change of the initial to *ka* and *ki*, are found in or may be inferred from the inscriptions; see also *Zabil-kuduri*, p. 310. The root in Hebrew will be כדר, implying something round. Castell translates כַּדּוּר pila, globus, sphæra, and compares κίδαρις, a coronet, tiara, mitre, &c. We have thus a "landmark," which in Assyria is a stone of roundish form so far as we have them, and likewise a "coronet." I do not know how to derive the meaning "submission."

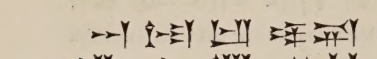
 , aiumma sa illu ma ana tabal eqil [alib] suatā va naṣaḫ kudurrí anní izzazzu; *any one who shall raise, and to injury that field and to fracture this landmark shall expose.*—1 Mich. ii. 8.

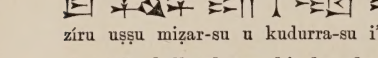
Compare *aiumma kibu-sa illu ma ina eli bit Ḫanbi isakkanu*, "whoever its bulk (the landmark?) shall take up, and place on Bit-Ḫanbi;" 1 Mich. ii. 33. I quote this as a justification of the preceding translation, but *kibu* is doubtful; see pp. 517, 518; in the latter page I have printed *kudur kaga*, as equivalent to the "*kibu* of a man," in 39 II. 50 *a*; in this I may have blundered, having read instead of , which appears on the plate; but *kuduib* is so unlikely a form, that I am inclined to look at it as a mistake of the lithographer.

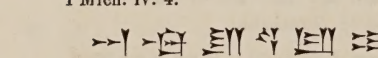
 , uṣa miẓra va kudurra usannú; (*any one who*) *shall take up the border* (*fence?*), *and the landmark shall change.*—1 Mich. ii. 13. The same in 3 Mich. iii. 20, with and (erroneously)  .

 , Ninib bil miẓri va kudurri kudurra-su l'iṣṣuḫ; *Ninib lord of boundaries and landmarks, his landmark may he break up* (or *take away*).—2 Mich. ii. 27.

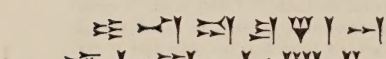
KDR  , Ninib bil kudurreti; *Ninib lord of landmarks.*—3 Mich. iv. 19.

 , Ninib-pileser tur Bel zíru uṣṣu miẓar-su u kudurra-su i'iṣṣuh; *Ninib-pileser the son of Bel, the elevated, shall take up his boundary, and his landmark may he remove.*—1 Mich. iv. 4.

 , Nebo ṣuzablu ẓiru uṣa miẓra va kudurra-su l'isenni; *N. the lofty shall take up the border, and his landmark may he change.*—3 Mich. iv. 2.

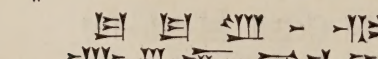
 , sa abn nara [na-bani-a] anní mukin kudurri darati sum-su [mu-su]; *he who this tablet establishing landmark, for generations his name.*—2 Mich. ii. 40.

Printed in p. 267. The sentence is elliptical, but may be understood to imply that he who places this tablet as a landmark, to generations may his name endure. It is put over the inscription in the manner of a title, and was added at the end also, but the line has been erased, though it is still partly visible. I propose this explanation as an improvement on that in p. 267. Correct 46 to 40 in the reference there.

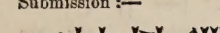
 , ina duba sa Nuha-kudurri-ibni tur abed-Nuha-bil-nim-sa-mati.—3 Mich. ii. 3.

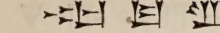
This is repeated fifteen times on the stone, but with different names, immediately after the declaration of the gift or sale of land which is recorded on these peculiar documents which I have denoted by the name of Michaux, the possessor of the first of the kind known in Europe. These names may have been those of witnesses to the sale, and *ina duba sa* may be "in presence of;" or perhaps *duba* may be a form of the word , *dubba*, a tablet or document [see p. 215], and we may have here the names of notaries who took legal cognizance of the sale or gift.

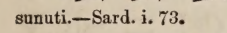
¶ A Coronet:—

 , kudurru ina qaqqadu-ya [ris-du] assi ma usazbil ramani; *a coronet on my head I raised and retained* [*made carry*] *myself.*—Bl. St. iv. 10.

KDR Submission :—

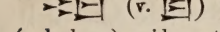
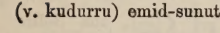
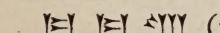
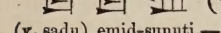
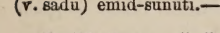
 , kadurru emid-sunuti.—Sard. i. 73.

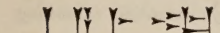
 , kadurru (v. kudurru) emid-sunuti.—Sard. ii. 47.

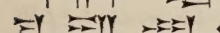
 , kudurru (v. sadu) emid-sunuti.—Sard. iii. 125.

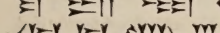
, Ameka Arastua madatu kidurru [v. kaduru, kidurru] sa Assur bili-ya iklú; *Ameka (and) Arastua the tribute and submission of Assur [due to Assur] my lord they withheld.*—Sard. ii. 50.

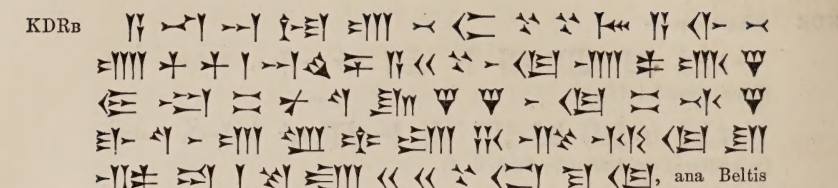
I translate "submission I imposed upon them," Dr. Oppert having found *mussikki* explained by *kudurru* on a slab which I have not seen. See his Commentary on the great Khorsabad Inscription, p. 42.

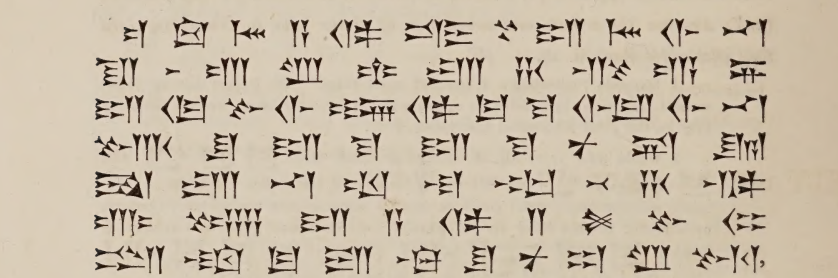
I would infer from all the foregoing detail that  as well as  , at least when signifying a landmark, were identical; and I conclude that the pronunciation was kudurru (kadurru or kidurru), because *kudur* in the name of Nebuchadrezzar [Nabu-kuduri-uzur] is written  [E.I.H. vi. 63],  [Senk. Cyl. i. 1], and  [Senk. Br. Sh. 8, No. 4, R.I., Vol. 1].

KDRB  , qitrub; *Meeting, encounter, attack.* Heb. קרב.

 , 2 susi ur-maḫi ina libbi-ya ikdi ina qitrub mitluti-ya ina niri-ya lú aduk; *two sosses* (120) *of lions with my strong heart by the attack of my maces, on my feet I killed.*—Tig. vi. 78.

 , [2 susi ur-maḫi ina libbi-su ikdi] ina qitrub mitluti-su ina rukubi-su pattute ina niri-su ina ḫaruṭi [iz-pa] ina birki [ḫi] iduk; (*two sosses of lions with his strong heart*) *by the attack of his maces, in his open chariot, on his feet, by his sceptre, on the knee, he killed.*—Br. Obel. i. 10.

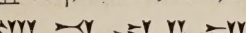
KDRB  , ana Beltis bilat mati asibat bit Marduk Assurbanipal sar Assur-ki rubu paluḫ-sa nir-abad binut kappi-sa sa ina kibiti-sa rabitū ina qitrub taḫazi ikkiṣu qaqqadu [risdu] Teumman sar Numma-ki; *to Beltis lady of countries, inhabiting Bit-Merodach, Assurbanipal, king of Assyria, prince, her worshipper, foot-slave, work of her hands, who in her great honour, in the attack of battle did cut off the head of Teumman, king of Elam.*—2 Beltis 2.

 , rukubi adi kurrai-sina sa ina qitrub taḫazi danni rakibu-sin diku-ma va sina mussura-ma ramanu-ssun ittanallaka miṭharis utirra adi 2 kazbuvi illiku dak-sunu apruṣ; *the chariots with their* (f.) *horses, which in the encounter of fierce battle their charioteers were killed, and they* (f.) *were abandoned, themselves* (m.) *they* (f.) *hastened (and) rapidly carried back; as far as two leagues they* (m.) *went, those thrown over I cut in pieces.*—Sen. T. vi. 10.

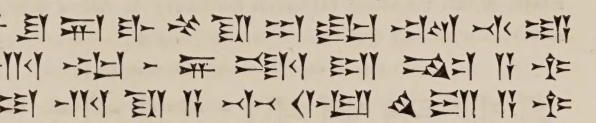
It would be impossible to express this long sentence in English literally, because masculine and feminine forms are intermingled for which we have no equivalents; I have, therefore, printed *m.* and *f.* in the above translation, the former pointing to men, the latter to chariots. I will add a periphrastic version, as clearly as I can make it, but cannot vouch for its entire accuracy:—"The chariots with their horses, whose drivers were killed in the fight, and which were abandoned, hurried off and carried away the charioteers; these proceeded two leagues [or four hours], and those who were thrown out I cut in pieces." The *ma* repeated after the permansive verbs must be taken as in the passage from Sard. ii. 38, printed in p. 152; the presence of shews that these are not the usual verbal conjunctions. *Dak* in 27 II. 47 *a* is equated to *rapadu*, the Hebrew רפד, "to strew or scatter."

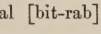
See also Sen. T. i. 25; Sen. Gr. 8.

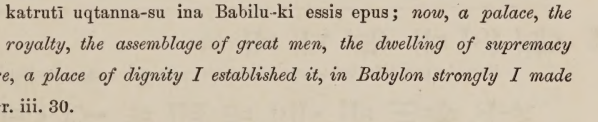
KDRD , kitrudu; *Hero, valiant.* Arab. كَرِيم, vir strenuus.

 , qitrudu la adir dukmate; *the hero, not sparing opponents.*—Sarg. 25. Epithet of Sargon.

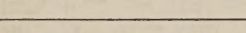
KDRT , katrutī; *Dignity.* Arab. كَتَر.

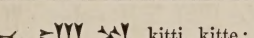
 , ninusu hekal [bit-rab] musab sarruti-ya markas nisī rabatī subat risáti va ḫidátī asar katrutī uqtanna-su ina Babilu-ki essis epus; *now, a palace, the seat of my royalty, the assemblage of great men, the dwelling of supremacy and pleasure, a place of dignity I established it, in Babylon strongly I made it.*—Neb. Gr. iii. 30.

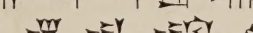
KDT ,  , kitti, kitte; *Treaties, covenants.* Heb. כִּתִּים.

 , sa ana naẓir kitte va misari-su sutesur la lihi la ḫabal innimbu-inni ili rabi; *which* [*city*] *for the maintenance of treaties and for governing it, a ruler unwearied* (*and*) *uncorrupted the great gods have proclaimed me.*—Sarg. 40.

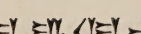
I follow my predecessors in reading *innimbu*, assimilating the *l* of *lim* to the foregoing *n*; but I do not quite understand the form, nor do I remember seeing it elsewhere.

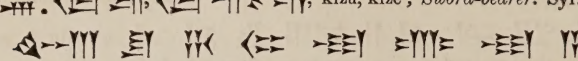
 , naẓir kitti; *maintainer of treaties.*—Sen. T. i. 4.

 , sú la naẓir kitti; *he not observing the covenants.*—Botta 145, 18 = 30.

KZ Kas.  .—Syl. 548.

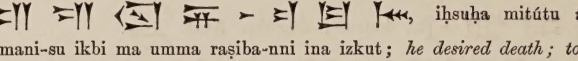
The monogram has also the sound of *ras;* see the name of Cyrus, written in Beh. 21, and under the prostrate figure of Gumata the pretended son of Cyrus, immediately over the Persian inscription t Behistun.

KZ  , kizu, kize; *Sword-bearer.* Syr. ܟܙܝܐ.

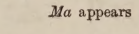


iḫsuḫa mitútu ana kizé ramani-su ikbi ma umma raṣiba-nni ina izkut; *he desired death; to his own sword-bearer he said that "pierce me with weapons."*—Assur b.p. vii. 56.

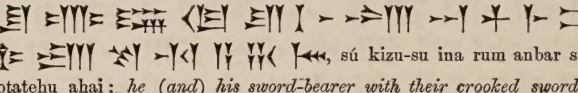
Ma appears superfluous here; for *umma* see p. 514.



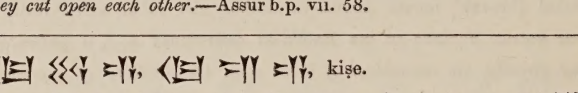
sú kizu-su ina rum anbar sibbi-sunu uptateḫu aḫai; *he (and) his sword-bearer with their crooked swords of iron they cut open each other.*—Assur b.p. vii. 58.

¶  , kiṣe.

Part of a gate intended to receive a statue; perhaps a niche: see Heb. כּוֹס, "cup."

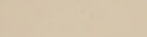


sarbir erí sa ina kiṣe babani Bit-saggaṭu satirímu kaṣpi sa ṣippe nanzuzu kainā; *the * of bronze which in the niches of the gates of Bit-saggatu, (and) the ornaments (?) of silver of the pediment, were erected strongly.*—Nerig. i. 21.

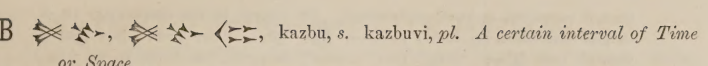


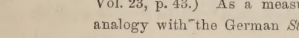
8 sarbir erí .... ina kiṣe babani sináti kima labirimma satirímu kaṣpi sa ṣippe kima ṣimáti-su ristáti uzziz ina kigallā; *eight * of bronze .... in the niches of these gates, as of old, (and) the ornaments of silver of the pediment, as its chief embellishments, I erected on their foundations.*—Nerig. i. 30.

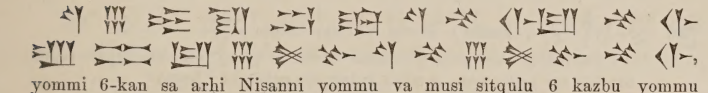
These sentences, like much of the architectural detail in the inscriptions, are not very clear, and the translations must be looked upon as partly conjectural.

KZB  , kazbu, *s.* kazbuvi, *pl.* *A certain interval of Time or Space.*

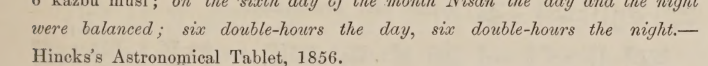
Dr. Hincks has given good reasons for stating that *kazbu* signifies "two hours." (See his Astronomical Tablet, in the Trans. of the Royal Irish Academy, 1856, Vol. 23, p. 43.) As a measure of length it may have been about eight miles, in analogy with the German *Stunde*, which means "an hour" as well as "a (German) mile." I use the word "league" when translating *kazbu* in this sense.


yommi 6-kan sa arḫi Niṣanni yommu va musi sitqulu 6 kazbu yommu 6 kazbu musi; *on the sixth day of the month Nisan the day and the night were balanced; six double-hours the day, six double-hours the night.*—Hincks's Astronomical Tablet, 1856.

 , adi 2 kazbuvi illiku; *as far as two leagues they went.*—Sen. T. vi. 13. See p. 542.


Uperi sar Asmun-ki sa (malak) 30 kazbu ina gapli tamtī [nipiḫ (v. sa ṣit) shamsi] kima núni sitkunu labbaẓu; *Upiri king of Asmun, who a journey of thirty leagues in the midst of the sea (of the rising of the sun) like a fish had established his abode.*—Botta 152, 12 = 144; 16^{bis} 55; 37, 34.

I do not know the etymology of *labbaẓu*. Dr. Oppert reads *narbaẓu* from רבץ, "to lie down;" but I do not know that ever has the power of *nar*. We might read *rabbaẓu*; *l* and *r* are frequently interchanged.


1½ kazbu qaqqaru ultu kirib nâhr Ḫuṣur máme darúti asar-sa usardá; *one league and half of earth from within the river Ḫuṣur, perennial waters in its place I caused to flow.*—Sen. Gr. 61. Sen. B. iv. 35 = 42 BM 41.

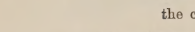
This is somewhat elliptical, but sufficiently intelligible. I would translate more freely "I caused perennial waters to flow down in the place of a league and half of earth (taken) from the river Ḫuṣur."

See also in Esar iii. 27, 29, 31, 54; and Cyprus Stone, ii. 23.

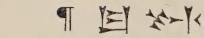
Dr. Hincks derives this word from the root *kazab*, Heb. כזב, "to fail," in allusion to the failure of water in the clepsydra at the end of a certain fixed time, which would in this case be two hours; but as כזב, *kazab*, though used in Isaiah lviii. 11 for the drying up of waters, really means "lying, failing, disappointing," the conjecture,

KZB

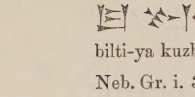
though ingenious, is hardly satisfactory. Dr. Oppert, in his Commentary on the Sargon Inscription, pp. 216–7, proposes , "two hours" [see in Beh. 55, and , "long" (not "hours") in p. 65], but I fail to see why a division of the day should be called "two hours," when there is no evidence of the use of the primary "hour." I would rather propose the Arabic قصب, "to divide, cut off, interrupt a camel in drinking"—Golius; the meaning might be either "the division (of the day)," or the "interruption" of the flow of water in the clepsydra.

¶  , kuzbu; *Form, Beauty.* Heb. קְצֹב.

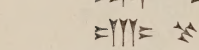
The Hebrew word properly signifies "shape" or "size;" see 1 Kings vi. 27; vii. 37; but, like the Latin *forma*, it might include the notion of "beauty."

 , kuzbā, *adv. Beautifully.*

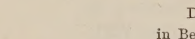
, bit ana Zirupanitā bilti-ya kuzbā uza'in; *a house for Zirubanit, my lady, beautifully I adorned.*—Neb. Gr. i. 33.

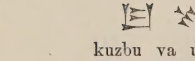
 , Bab ḫilipu Bab kuzbu va Bab Bit-zida Bit-saggaṭu husepis namriri shamsi; *the gate of passage* (?) *the beautiful gate, and the gate of Bit-zida* (*and*) *Bit-saggatu, I caused make as brilliant as the sun.*—E.I.H. ii. 51.

Doubtful, and reading uncertain; see p. 421. The third letter in *ḫilipu* is made in Bellino's fac-simile (Neb. Gr. i. 31) something in this way .

 , kuzbu va ulṣu ḫitlupa; *form and attitude were varied.*—Sen. B. iv. 23 = 41 BM 27.

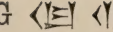
See this and another passage containing *kuzbu*, printed in Additions, p. viii. and in p. 408; I have rendered one of these passages doubtfully in p. 408, and the other in p. 534, also doubtfully; I think the translation given here is better.

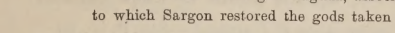
¶  , kazabiti; *Disappointing.* Heb. כזב.

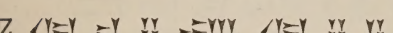
 , 140 kazbu qaqqar báẓi buquttū u abn kazabiti; *a hundred and forty leagues of marshy ground, waste, and* (*full of*) *useless stones.*—Esar iii. 28. Doubtful; see another reading in p. 143.

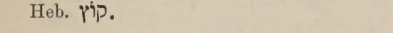
KZG , Kizikki.—Botta 144, 9 = 9; 152, 5 = 137.

The abode of the god Laguda, associated with other ancient cities in Chaldæa to which Sargon restored the gods taken from them.

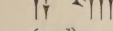
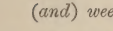
KZZ ,  , kiẓẓata, kiẓáta; *Thorns.* Heb. קוֹץ.

 , nidurta kiẓẓata ina libbi isakkanu; (*whosoever*) *weeds* (*?*) (*and*) *thorns within it shall plant.*—1 Mich. ii. 15.

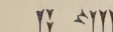
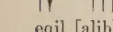
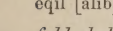
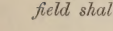
 , kiẓẓata nikata isakkanu eqili [alibi]; (*whosoever*) *thorns* (*and*) *weeds shall plant in the field.*—2 Mich. ii. 6.

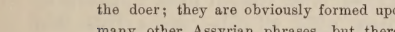
 , nisirta kizáta ina lib eqil [alib] anni isakkanu; (*whosoever*) *weeds* (*?*) *and thorns in the midst of this field shall plant.*—3 Mich. iii. 21.

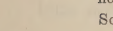
These clauses, inserted in the legends inscribed on three blocks of hard stone serving as landmarks, express one of those acts which were to bring curses upon the doer; they are obviously formed upon the same model, as is the case with so many other Assyrian phrases, but there is usually something different, as in the present instance; I have not much doubt as to the value of *kiẓẓata*, and the other noxious plant may be expressed by "weeds," until we have something better. Some blight may be intended; see the Heb. נכה in Exod. ix. 31, 32. I am not sure that the first word in 1 Mich. should not be read *nikata*.

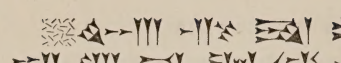
KZṢ  ,  , kuṣṣu, *n.* kuṣṣi, *obl.* *Throne.* Heb. כִּסֵּא.

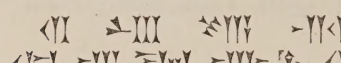
Found only in bilingual tablets, so far as I remember. See the word equated to the Accadian *iz-guza* in p. 317.

KZP  ,  ,  ,  (?), kaṣpa, *a.* kaṣpi, *obl.* *Silver.* Heb. כֶּסֶף.

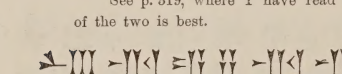
 , kirbi-su pitiq kaṣpa ..... ubannū; *within it a work of silver* ..... *I built.*—E.I.H. iii. 58.

I hardly know how this bit is connected; it is probably with the preceding clause, the of altars. In Porter's Cylinder we have the usual  . See also in ix. 12, printed in pp. 448 and 479.

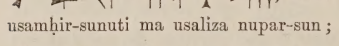
KZP  , aḫzit(?) paṣalli va kaṣpi ṣiru-ssun ulmid; .... *of sculptured work and silver upon it I erected.*—Sen. B. iv. 29 = 41 BM 35.

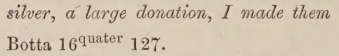
 , ziqqat qarri kaṣpi va eri kirib-sun uraksi (v. usalme); *connected plates of silver and bronze within them I collected* (or *brought*).—Sen. B. iv. 9 = 39 BM 28.

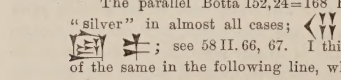
See p. 319, where I have read *karri* instead of *qarri*. I do not know which of the two is best.

 , kitre zariri russe kaṣpi ibbi tamartu kabittu usamḫir-sunuti ma usaliza nupar-sun; *homage of hammered images of pure silver, a large donation, I made them receive, and I rejoiced their hearts(?).*—Botta 16^{quater} 127.

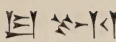
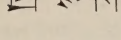
The parallel Botta 152,24=168 has the variant , which is used for "silver" in almost all cases; in the bilingual tablets is explained by ; see 58 II. 66, 67. I think may be another form of the same in the following line, which I am unable to translate:—

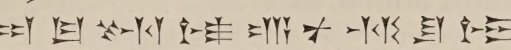
 , la zalalu emid kizpi.—Assur b.p. vi. 110.

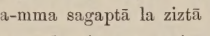
KZṢ  , kiṣṣi; *Decrees.* Chald. ϒϗϙ.

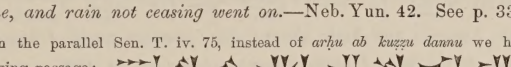
 , ili asibut er sásu nin labtat qati-ya l'immaḫir ma panu-ssun asib kiṣṣi-sun va kun(nu) pali-ya l'ikbú durdar (v. dardar); *the gods inhabiting this city not complete(?) may my hands receive, and in their presence sitting, their decrees and the stability of my years may they declare for ever.*—Botta 39, 94; 47, 101; 51, 102.

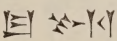
Some of this is very doubtful.

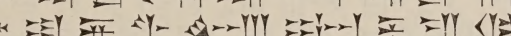
KZB  ,  , kuẓẓu, kuẓẓi; *Storm, Thunder.*
Arab. كَصِيص.

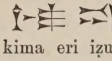
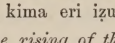
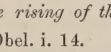
 , arḫu Ab kuẓẓu dannu iksuda-mma sagaptā la ziztā illik; (*in*) *the tenth month* [*Thebet*] *loud thunder came, and rain not ceasing went on.*—Neb. Yun. 42. See p. 335.

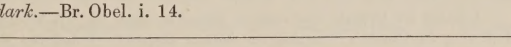
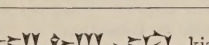
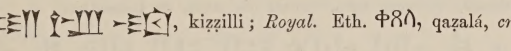
In the parallel Sen. T. iv. 75, instead of *arḫu ab kuẓẓu dannu* we have the following passage:  . See an attempt to explain it in p. 440.

 , ina immat kuẓẓi halpe suripi ina immat nipiḫ mul qaq-ṣidi sa kima eri iẓudu; *in the days of variable storms* (*and*) *heat, in the days of the rising of the star qaq-sidi* (see p. 425), *which like bronze was dark.*—Br. Obel. i. 14.

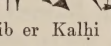
¶  , kiẓẓilli; *Royal.* Eth. ቀጸለ, qaẓalá, *crown.*

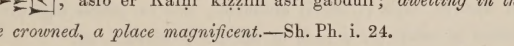
 , asib er Kalḫi kiẓẓilli asri gabduli; *dwelling in the city of Calah the crowned, a place magnificent.*—Sh. Ph. i. 24.

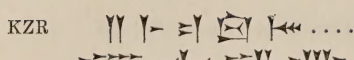
KZR  ,  ,  , kaẓir; *a Collector, Restorer.* Heb. קצר; see p. 535.

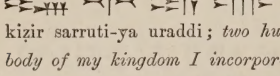
 (v. )  , kaẓir kidinnut Assur-ki badiltu; *restorer of the laws of Assyria* (*which had been*) *neglected.*—Botta 167, 5; 168, 4; 169, 4.

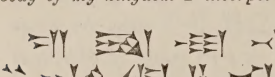
See in p. 535 the authority for rendering "Assyria" here.

¶  , kiẓir, kiẓri; *Collection, Whole, Mass, Body;* the same root.

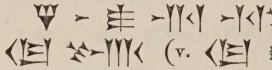
 , habikta-sunu lú askun kiẓir-sunu gapsa l'upiriṣa; *their defeat I effected, their entire body I broke up.*—Tig. v. 90.

KZR  , 200 rukubi .... akẓur ma eli kiẓir sarruti-ya uraddi; *two hundred chariots .... I collected, and into the body of my kingdom I incorporated.*—Botta 145, 24 = 36.

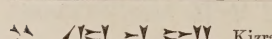
 , ṣittuti-sunu alqá ana Assur-ki ana kiẓir akẓur; *their common people I brought together to Assyria, to the body I united (them).*—Assur b.p. ix. 108.

 , libni albin qaqqar-su umeṣi dannat-su [dannaṣu] aksud ussé-su ina eli kiẓir sadi danni addi; *bricks I made [bricked], its site I prepared, its bottom I reached, (and) its foundation upon a mass of hard rock I laid.*—Tig. vii. 77.

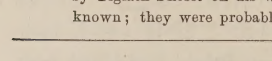
I follow Dr. Oppert, who renders *dannat-su aksud* by "je trouvai les fonds," following Dr. Hincks's "reached the bottom thereof." I find the Ethiopic ፌነነ, *danana*, "to stoop down," which may justify the translation.

 , sa ina asri namraẓi upariru kiẓir (v. kiẓri) multarḥi; *who in places difficult hath beaten down bodies of rebels* [or *a body of iniquity*].—Sard. i. 40.

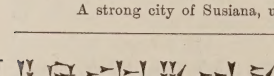
See also Sard. i. 15; iii. 116.

¶  , Kizra.—Tig. iv. 60.

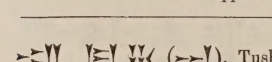
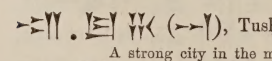
One of sixteen strong mountainous provinces about the "Upper Sea," traversed by Tiglath Pileser on his way to the Euphrates; all the names appear to be unknown; they were probably small districts.

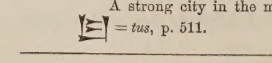
¶  , Kizirtu.—Sard. ii. 58.

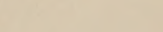
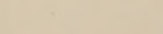
A strong city of Susiana, under a chief named Zabinu, captured by Sardanapalus.

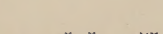
KḪN  .—50 II. 9*b*.

This appears to a synonym of the River Araxes.

¶  , Tusḥan; v.  .—Sard. 100-1.

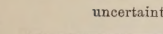
A strong city in the mountainous country to the north, near the Tigris. See  = *tus*, p. 511.

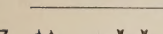
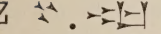
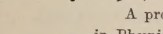
KI  (v. ), ka-ya; *My Face.*—43 BM 2.

The phrase  occurs in a passage which I do not understand; it may perhaps be read *zikir ka-ya*, "fame of my presence," but the uncertainty of the context will not allow me to determine; see pp. 502-3.

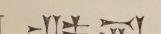
KIZ , Kaizai.—Sard. iii. 86. 43 BM 10.

A province mentioned in both passages with Tyre and Sidon, and other places in Phœnicia.

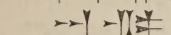
KIM  , kayamanu; *Statute.* Chald. קְיָם. Dan. vi. 16.

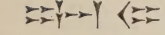


 , Assur-izir-pal sar sa tanata-su danánu kayamanu ma ana ḫuripte taruẓu panu-su ana sitapru-su ḫuteni-su izaḫa lib-su; *Sardanapalus the king, who his laws and his statutes hath enforced, and to the sword hath directed his face, to his conquests (and) his alliances he hath raised his heart.*—Sard. iii. 26.

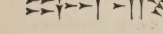
See an attempt to interpret this difficult passage in p. 459; I believe the present essay to be more successful, though a word or two may be doubtful, and the construction not faultless.

¶  .—32 II. 25*c*. Arab. ظلمة, *darkness.*

Kaimanu here is equated to a word which I do not know, but which may receive some light from the following extracts:—

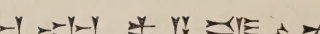
 .—49 II. 41*c*.

 .—49 II. 42*c*.

 .—49 II. 43*c*.

From the second of these lines it may be conjectured that *kaimanu* might signify "darkness;" in addition to , "dark," in the first column, it is known that of the second column is a merely graphic variety of , "a shade;" see p. 348. See also the gloss *ẓalme.* Ethiop. ጸለመ, *ẓalma*, "it was dark." All this should have been inserted in p. 514.

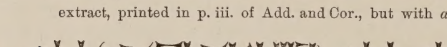
KIN , kayanu. See *Kainu*, p. 514; see also p. 123.

KK  .—39 II. 11 *a*.

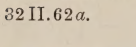
See Journ. R.A.S., 1866, p. 509, where Dr. Hincks makes some observations on the double plural in this extract, *pánu* and *pátu*, "mouths;" probably "heads, faces," also; see p. 502.

¶ , *Be it Confirmed.*

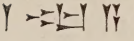
Communicated by Sir H. Rawlinson; it is found at the end of certain documents, affirming the truth of their contents. See in 58 II. 43 *b* and 56 *b*. See also the following extract, printed in p. iii. of Add. and Cor., but with *aminú* instead of *amanú*:—

 —32 II. 62 *a*.

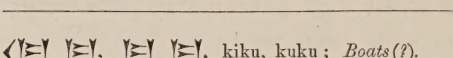
Cf. the Hebrew אָמֵן, Deut. xxvii. 15, *sqq*.

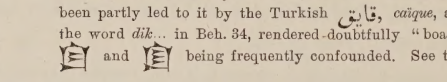
¶  , Káki.—New Div. ii. 64.

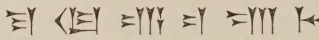
A king of Hubuskia, plundered by Shalmaneser.

¶  , kiku, kuku; *Boats (?)*.

The word is clearly Accadian, and the meaning given is a mere guess. I have been partly led to it by the Turkish قايق, *caïque*, and partly by a conjecture that the word *dik*... in Beh. 34, rendered doubtfully "boats," may have been *kikku*, the and being frequently confounded. See the passage printed in p. 531.

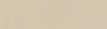
 , ili masal mati-su ina kiku-sunu itki ma kirib elippi usarkib; *the gods, the rule of his country, in their boats he gathered* (or *in boats he collected them?*) *and in tabernacles he caused them to ride.*—Sen. T. iii. 55. See pp. 350, 387, 531.

 , sa nisi Bit-Yakin la-pan izkut-ya dannuti ili mati-sun ina kuku-sunu itkú tamtī ebiru ma usibu kirib-sun; *when the men of Bit-Yakin, before my powerful weapons, the gods of their land in their boats (?) had gathered, the sea they crossed, and settled in them.*—Neb. Yun. 22.

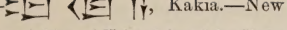
¶  , kullatā.—49 II. 35 *a*.

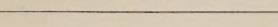
KKA , Kakia.—New Div. i. 20.

A king of Nairi, defeated by Shalmaneser in the neighbourhood of Ḫubuskia.

KKD  , Akkadu; see p. 173.

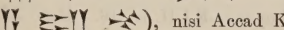
I give the following additional extracts:—

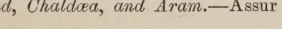

(v.), nisi Accad Kaldu Arumu (v. Aramu); *the people of Accad, Chaldæa, and Aram.*—Assur b.p. v. 32.

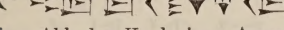

Sumir u Akkad u Kardunias.—Assur b.p. vi. 57.

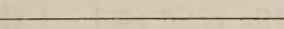
KKM , kukum; *Linen.*

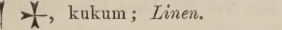
This word is also written , and sometimes with only. I have never found it except as an epithet of *lubultu*, "clothing," together with another epithet *birme*. Dr. Hincks supposed *ku* to be the determinative of plants, and he rendered *ku-kum* by "flax" or "cotton," and *birme* by "wool." See his Grammar, p. 607, Journ. R.A.S. 1866; see also *birme*, p. 122 *suprà*, and *iz-kum*, p. 342.

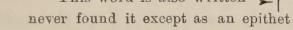
 , lubulti birme va kukum; *clothing of woollen and linen.*—Botta 152, 10 = 142.

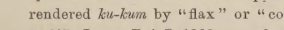
 , ku-lubulti birme ku-lubulti kukumi; *clothing of woollen* (*and*) *clothing of linen.*—Sard. i. 87.

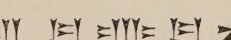
 , ku-lubulti birme kukumi; *clothing of woollen* (*and*) *linen.*—Sard. iii. 55.

 , lubulti birme kum; *clothing of woollen* (*and*) *linen.*—1 Pul. 19. Sard. iii. 7.

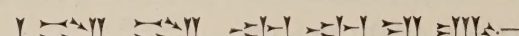
 , ku-lubulti birme(?) u kum.—Esar i. 21. (Shews that is probably "wool.")


lubulti kum birme ulabbis-sunuti; (*with*) *clothing of linen* (*and*) *woollen I clothed them.*—Assur b.p. iv. 27.

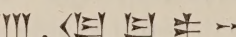
 , kulubulti birme kulubulti iz-kumi.—Sard. i. 95; see ii. 123.

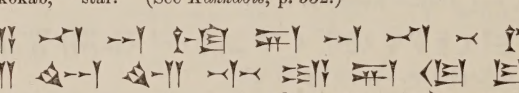
KKN  , Kúkunu.—Sard. ii. 110.

A city near the Upper Tigris, "facing the hills of Matni," captured by Sardanapalus.

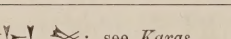
KKṢ  .—Syl. 359.

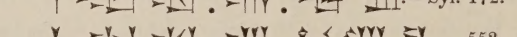
Kakaṣiga is an irregular form; in almost every instance the Assyrian column of the syllabary has a noun in the nominative case.

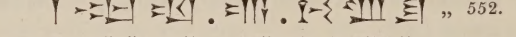
KKP  , Bit Kikupan.—E.I.H. iv. 46. Heb. כּוֹכָב, kokab, "star." (See *Kakkabis*, p. 532.)

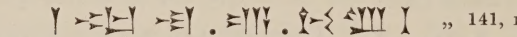
 , ana Nin Bit-Anna bilti rahimti-ya Bit-Kikupan bit-ṣa ina tupqa Dur Babel-ki sakis epus; *to Nin of Bit-Anna my lady of mercy, Bit-Kikupan, her house, in an opening(?) of the wall of Babylon, conspicuously I built.*—E.I.H. iv. 56.

This goddess is rendered by Dr. Oppert "la souveraine de la maison d'Oannes."

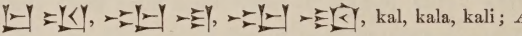
KKS  ; see *Karas.*

KL  .—Syl. 172.

 , „ 552.

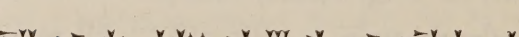
 , „ 141, recently found.

I only learn from these extracts that *kal* was one of the values of . See p. 197.

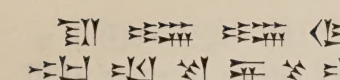
¶  , kal, kala, kali; *All.* Mon. .

Kal usually comes before the genitive case of its substantive, singular or plural, and may itself be considered a substantive. *Kal* and *kala* are identical. *Kali* is plural, and comes before enclitic pronouns. The monogram stands for all forms.

Kal:—

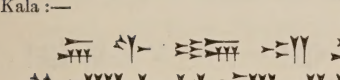
 , sa idinnū ḫaruṭ [iz-sa-pa] isarti ana paqadā kal dadmi; *who hath given the sceptre of justice for presiding over all men.*—E.I.H. iv. 20. See also viii. 22.

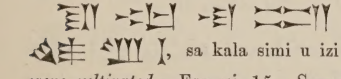
See *Dadmi*, p. 227. Mr. G. Smith informs me that he has found on a slab *dadmi* equated to *alâni*, "cities;" the word might apply either to "men" or "cities" in most of the cases in which I have seen it used.

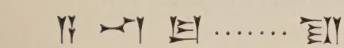
KL  , sa sarri kipráti sa kal teniséti bilat-ṣunu kabitti l'umḫur kiribu-ssa; *from* [*of*] *kings of all countries, from* [*of*] *all mankind, their many tributes may its interior receive.*—Nerig. ii. 38.

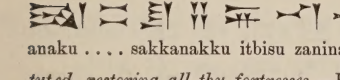
The same, word for word, in E.I.H. x. 10 and Neb. Gr. iii. 52, with *kala* for *kal*, and other trifling variations.

Kala:—

 , ṣapin Ṣamerina kala Bit-Ḫumria; *sweeping Samaria* (*and*) *all the house of Omri.*—Botta 36, 18 = 40, 25.

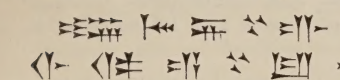
 , sa kala simi u izi ḫarrusu; (*in*) *which all plants and trees were cultivated.*—Esar vi. 15. See p. 389.

A similar passage in Sen. Gr. 58 with  , *gimir simi*, instead of *kala simi*.

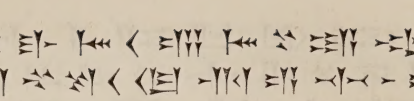
 , anaku .... sakkanakku itbisu zanina kala maḫazi-ka; *I*, ... *a priest constituted, restoring all thy fortresses.*—E.I.H. ix. 65. See Nerig. ii. 13.

It is shewn by these extracts that *kal* and *kala* are identical.

Kali:—

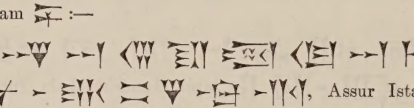
 , ṣarrani Martu-ki kali-sun sidie matluti tamarta-sunu kabittu adi sasu ana maḫri-ya issunū; *the kings of the western land, all of them, from various parts* (*?*), *their offering much, together with spoil, to my presence brought.*—Sen. T. ii. 55.

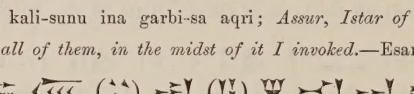
The eight kings are named in the inscription, and their dominions also; these are Samaria, Sidon, Arvad, Byblos, Ashdod, Bit-Ammon, Moab, and Edom. Of kings' names, that of Menahem of Samaria is the only one likely to be of any interest.

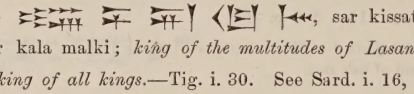
KL  , rabi u nisi mati-ya kali-sunu ina takulte u kireti ina iṣṣiqta siláti kirib-sa usesib; *the great men and the men of my country all of them, in service and humility, in obedience tranquil, in it I established.*—Esar vi. 34.

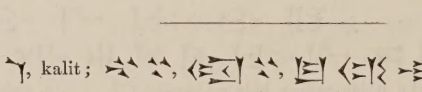
See also Esar i. 28; Botta 145, 2 = 14, &c., &c. *Kali-nu* in Esar v. 12 must be an error of the engraver.

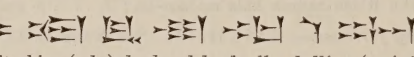
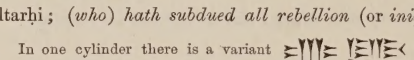
The Monogram :—

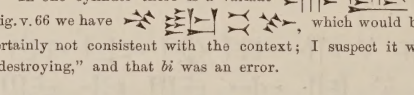
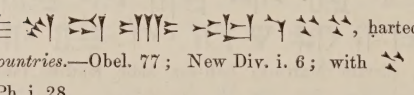
 , Assur Istar sa Nineveh-ki ili Assur-ki kali-sunu ina garbi-sa aqri; *Assur, Istar of Nineveh, the gods of Assyria, all of them, in the midst of it I invoked.*—Esar vi. 28.

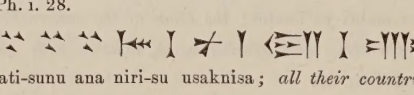
 , sar kissat Lasanan sar kiprat arbai sar kala malki; *king of the multitudes of Lasanan, king of the four regions, king of all kings.*—Tig. i. 30. See Sard. i. 16, and p. 107.

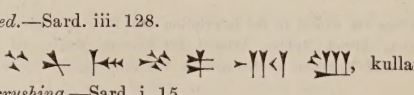
¶  , kullat; *All.*

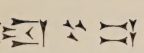
 , usanqiṭu kalit multarḫi; (*who*) *hath subdued all rebellion* (or *iniquity*).—Tig. vii. 41.

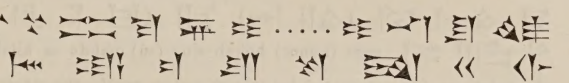
In one cylinder there is a variant  , *usaknisu*. In Tig. v. 66 we have  , which would be *musarbibu*, "enlarging," certainly not consistent with the context; I suspect it was intended for *muḫirbu*, "destroying," and that *bi* was an error.

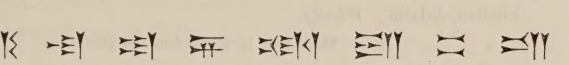
 , ḫartedú kalit mati; *terror of all countries.*—Obel. 77; New Div. i. 6; with  in 12 BM 7 and Sh. Ph. i. 28.

 , kullat mati-sunu ana niri-su usaknisa; *all their countries to his yoke* [*feet*] *he subdued.*—Sard. iii. 128.

 , kullat aibi mupariru; *all enemies crushing.*—Sard. i. 15.

KL  , sar kullat kiprat arbata; *king of all the four countries.*—Obel. 16.

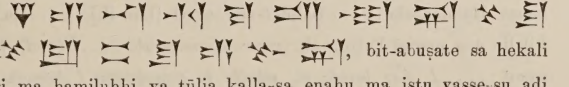
 , kulla Qumaní ..... ina suḫar galli-ya izzute it(ti) 20,000 ummanate-sunu rapsati ina Tala lu amdaḫiz; *all the Comans [having made an alliance with Muzur, &c.] by the ardour of my valiant servants, with twenty thousand of their vast armies, in Tala I fought.*—Tig. v. 82.

 , kullat nisī dabis upaḫḫir; *all the men well I assembled.*—Neb. Gr. iii. 24.

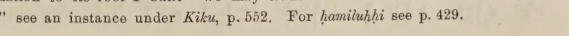
In an identical passage of the two inscriptions of Shalmaneser, *kullat zairi-su iniru*, "who frightened all his enemies," we have on the Obelisk, l. 20, and in N. Div. i. 12.

I add here, not in strict alphabetical order, a few forms which appear to belong to *kal* though I am not quite sure that they ought to be so considered:—

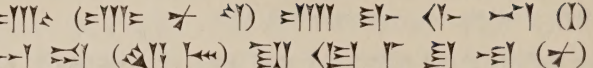
¶ , kalla; , kul; *All.*

 , bit-abuṣate sa hekali biluti-ya garri ma ḫamiluḫḫi va tūlia kalla-sa enaḫu ma istu vasse-su adi gablubi-su ebus; *the granary [house of grains] of the palace of my government had become too small, and the storehouses and all the buildings of it had decayed, and from its foundation to its roof I built.*—Br. Obel. ii. 2.

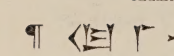
Doubtful; *garri* (Heb. גָּרַע, "to diminish") may be a permansive verb. The absence of a suffixed pronoun at the end of a sentence is uncommon, but I think the pronoun is sometimes supplied from a preceding noun, so that instead of "from its foundation to its roof I built" we may translate "from foundation to roof I built it;" see an instance under *Kiku*, p. 552. For *ḫamiluḫḫi* see p. 429.

 , nisi kul l'umim; *all the people I discomfited.*—Esar i. 48. Very uncertain.

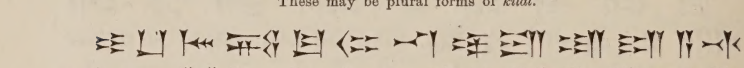
KL , kilal; *the Whole.*


saga (hunut) hekali-sina (su) mahdu sa kilal-su la ẓabtat; *the substance (furniture) of his (their) palace much, the whole of which was not taken.*—44 BM 26. 45 BM 33. New Div. ii. 75. Sard. iii. 66, 75.

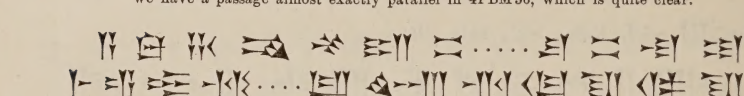
One translation may serve for these several extracts, which are almost identical' The last part of the clause is given with hesitation. Dr. Oppert renders it "dont la beauté est sans égale;" the property in question is in each case part of an enumeration of articles plundered.

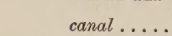
¶ 
kilallan, kilalin; *Wholly.*

These may be plural forms of *kilal.*

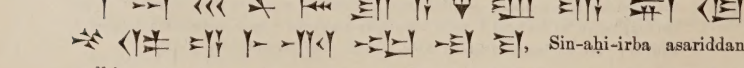

ilut(?) abn kumina-turda ẓiráti abni kilallan ina saddi-sun abtuk; *lofty columns of stone* kumina-turda *I made, (and) wholly in the mountains I fashioned them.*—40 BM 8 = Sen. B. iv. 17. See p. 481.

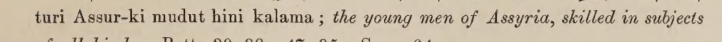
I read the second letter ; it is marked 'doubtful' in the printed sheet, and we have a passage almost exactly parallel in 41 BM 36, which is quite clear.


nahar Ḥammurabi ..... Babilat-mie eggil [kan-ik] ..... lu aḫri kisadi-sa kilalin ana merisī l'utir; *the river Ḥammurabi ..... (and) the Babilat-mie canal ..... I dug beside it, wholly to completion I brought (it)* (or *to its former condition I restored it*).—Hamm. i. 23.

¶  , kalama; *All, whatever it may be.*

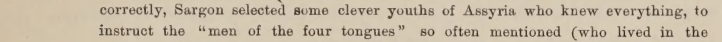
Ma appears here to have an indefinite force, as in *panama*, "at any former time;" *manma*, "whoever;" *matima*, &c. See Heb. מָה and מְאוּמָה.

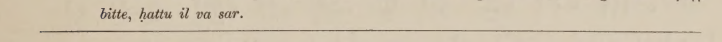

Sin-aḫi-irba asariddan malki mude sipri kalama; *Sennacherib, the chief of monarchs, skilled in embellishment of every sort.*—Sen. B. iv. 20 = 41 BM 21.

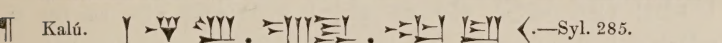
KL 

turi Assur-ki mudut hini kalama; *the young men of Assyria, skilled in subjects of all kinds.*—Botta 39, 88 = 47, 95. Sarg. 64.

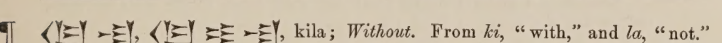
I have made a bold guess here; but the meaning must be something of the sort. The Syriac root ܝܕܥ implies intellect, prudence; and if I read the passages correctly, Sargon selected some clever youths of Assyria who knew everything, to instruct the "men of the four tongues" so often mentioned (who lived in the mountains and plains and had never paid taxes), in the ways of civilized men, and to teach them "to possess houses and to serve god and the king"—*ana suḫuzzi bitte, ḫattu il va sar.*

¶ Kalú. 

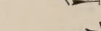
¶  , kila; *Without.* From *ki*, "with," and *la*, "not."

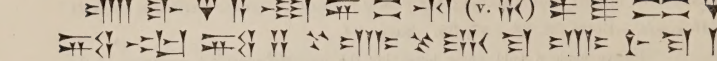
 , sakin tabde Marduk-baladanna sar Kaldi aibu limnu sa kila libbi ili sarrut Babel-ki epusu; *establisher of the destruction of Merodach-Baladan king of Chaldœa, an evil-minded enemy who, without the heart* [*consent*] *of the gods, had made* [*held*] *the kingdom of Babylon.*—Botta 37, 30.

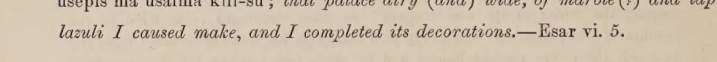
This is a title taken by Sargon, in commemoration of his victory over the usurper who is mentioned in the next extract.

 , gimir Suté ṣab ṣeri itti-ya uspalkit ma ikṣura taḫazu innisra-mma ana Sumir va Akkad-ki 12 sannate [mui-annate] kíla libbi ili Babel-ki ..... ibil va isbur; *all the Suti, men of the desert, from* (*with*) *me he had alienated* [*made cross over*], *and had gathered war, and had attached himself to Sumir and Accad; for twelve years, against the will of the gods, Babylon .... he had held and harassed.*—Botta 151, 4(16) = 124.

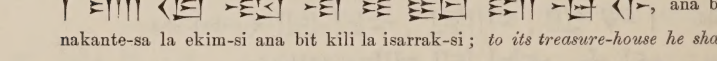
I have taken a liberty here, in connecting the verb "attached" with "Sumir and Accad." The conjunction after *innisra* seems to forbid this, but I have more than once thought that the Assyrian enclitic *ma* might in rare cases be construed like the Latin *que*—"*adhæsitque Sumiri.*"

KL  , kili; *Decorations, Furniture, &c.* Heb. כְּלִי.

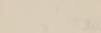
 , hekal sátu nipiḫu (v. ḫa) pasqu sa abn ka abn zamat usepis ma usalmá kili-su; *that palace airy (and) wide, of marble (?) and lapis lazuli I caused make, and I completed its decorations.*—Esar vi. 5.

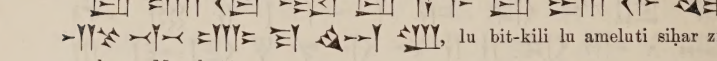
 , ana bit nakante-sa la ekim-si ana bit kili la isarrak-si; *to its treasure-house he shall not carry them away, to its store-house he shall not deliver them.*—Monol. 36.

Si must be a plural feminine here; the word refers to the columns, decorations, &c., of a palace. I think I have seen this usage elsewhere.

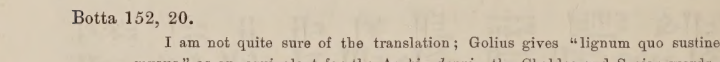
 , lu bit-kili lu ameluti siḫar ziti umahru.—Monol. 69.

This I do not understand; it indicates an offensive act, which is to be followed by the anger of Assur.

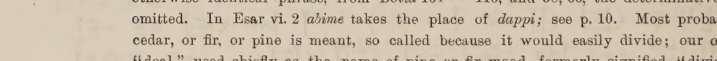
KLB  , kulab; *Gate-posts.* Arab. كَلَب.

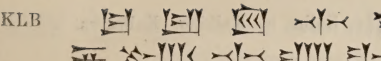
 , iz-dappi kulab babi-sin emid; *of iz-dappi the posts of their gates I raised.*—Botta 152, 20.

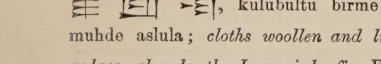
I am not quite sure of the translation; Golius gives "lignum quo sustinetur murus" as an equivalent for the Arabic *dappi*; the Chaldee and Syriac words are used for "boards" generally; the Rabbins use *dappi* for panels of doors. In the otherwise identical phrase, from Botta 16quater 116, and 38, 66, the determinative is omitted. In Esar vi. 2 *abime* takes the place of *dappi*; see p. 10. Most probably cedar, or fir, or pine is meant, so called because it would easily divide; our own "deal," used chiefly as the name of pine or fir wood, formerly signified "divide," and we still say "deal the cards." See the Dutch *deelen*, German *theilen*.

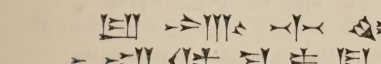
¶  , kulubulti; *Dresses, Cloths.* Heb. לְבוּשׁ.

The word here is obviously *lubulti* (*lubusti*), and *ku* merely a determinative. See under *Kukum*; see p. 553.

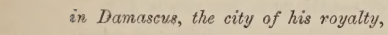
 , kulubulti birme kulubulti (ku)kumi attaḫar; *dresses woollen, dresses linen, I received.*—Sard. i. 79.

KLB  , kulubultu birme u kum nintaksu niẓirti hekali-su ana muhde aslula; *cloths woollen and linen, the hangings (and) valuables of his palace, abundantly I carried off.*—Esar i. 21.

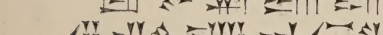
 , lubulti birme kum ana la mani ina Dimasqi er sarruti-su ina kirib hekali-su amḫar; *dresses woollen (and) linen innumerable in Damascus, the city of his royalty, within his palace I received.*—1 Pul. 19.

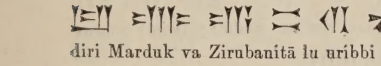
 , lubusta rabita lubusta ḫuraẓi diri Marduk va Zirubanitā lu uribbi ziknuti; *garments large, garments of gold and blue(?) for Merodach and Zirubanit I increased* . . . . .—38 II. 34, 35*b*.

Unsatisfactory; a few lines before we have *arba billat ana lubu(stī) lu addinu*, "four talents for garments (of the same gods) I gave," but the passage is damaged.

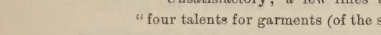
¶  , Kulibarzini.—Tig. iv. 76.

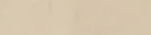
One of 23 provinces of Nairi, lying in the mountainous country beyond the Upper Euphrates, which were devastated by Tiglath Pileser.

¶  , kalabate, kalapate; *Harrows(?).*

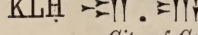
 , ana Lára sadu marẓu (v. marẓi) sa ana metik rukubi ummanati la saknu [sanu] ina kalabate anbar akiṣ; *to Lara, a rugged mountain, which for the passage of chariots and soldiers was not suited, with harrows of iron I cut (a road).*—Sard. ii. 76.

Nearly the same phrase in l. 96, with the exception of the name. "Harrow" is a guess only, but something of the sort must be intended; the Hebrew כְּלוּב is translated "cage" (Amos viii. 1, 2) and "basket" (Jer. v. 25); so that we have certainly something made of iron bars articulated, or linked together, which would necessarily require sharp points to cut through the hard ground.

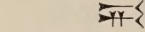
KLD  , kilattan. See p. 565.

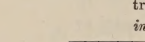
KLḪ  , Kalḫu, *n.* Kalḫi, *g.* Kalḫa, *ac.* *City of Calah.* See p. 250.

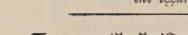
KLL , Kalla; *All.* See p. 557.

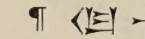
¶  .—40 II. 16 *d.*

We have here *killa*, the name of a sort of 'stone in the third language of the trilingual inscriptions. The Accad reads *si ḫu*, "eye of bird," and the Assyrian *ini iṣṣuri.* See *Iṣṣuru*, p. 370.

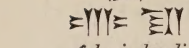
¶  .—49 II. 26 *a.* See also p. 558.

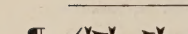
¶  , kilili; *Crowns.* Chal. כְּלִיל.

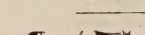
 , kilili abn zamat risá-sa usalmi; (*with*) *crowns of lapis lazuli its head I completed.*—E.I.H. ix. 17.

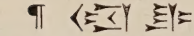
¶  , kilalin, kilallan; see p. 558.

¶ , qullultū; *Curse, Malediction.* Heb. קְלָלָה.

 , ṣittute-sunu la bane ḫiṭiti va qullulti; *their common people not doers of sin and evil-speaking.*—Sen. T. iii. 6. See p. 407.

 , ṣittute-sunu sa ḫiṭṭu va qullultū la isū; *their common people who sin and evil-speaking had not.*—Esar ii. 19.

¶  , Kullar.—Obel. 50.

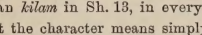
 , Kullar attapalkat [pal-at] ana Zamua sa bitani attarad; *Kullar I crossed; to Zamua which adjoins it(?) I went down.*—Obel. 50.

For the reading *attapalkat* see pp. 90, 93. For the translation "which adjoins it," given as a guess by Dr. Hincks, there is no authority; see p. 143, where I have made a guess in a note; but the passage before us, which I had not then noticed, shews that I was wrong. In line 31 we have , "near Mount Amanus," which Dr. Hincks renders *Kullar*, but I do not know any authority for making *kul* one of the powers of .

KLM , kilam; *Settled tariff of payment.*—R.

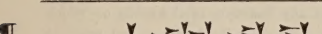
Sir H. Rawlinson, who has communicated to me the above value, reads it *naskun*, "settled." I find in bilingual tablets 12,11, 9,10*a*, and 13,11, 27–42*b*, but the Assyrian equivalent is mutilated in Sh. 12, and nothing more than *kilam* in Sh. 13, in every case; once only in line 17 we have added, but the character means simply "ditto," so far as I have noticed.

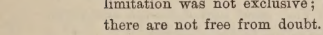
¶ , Kalama; see p. 558.

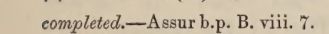
¶  .—Syl. 379.

Kalama is explained here by "people" and "country," but it seems that the limitation was not exclusive; see pp. 558-9; I admit, however, that the translations there are not free from doubt.

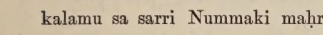
¶ , kalamu; *All, the whole.*

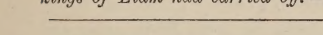
 , ṣiḫip mati kalamu ana ṣiḫarti-su umda(na)llú; *the entire destruction of the land, the whole of it, was completed.*—Assur b.p. B. viii. 7. Completed from Photog. No. 30, l. 22*b*.

 , kaspi ḫuraṣi sasu saga sa Sumir u Akkad-ki u Kardunias kalamu sa sarri Nummaki maḫruti ..... islulu; *silver (and) gold, the spoil, the wealth of Sumir and Accad and Kardunias, the whole which the former kings of Elam had carried off.*—Assur b.p. vi. 58.

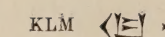
¶  , kalimma riseti-su.—Sen. T. i. 41. Sen. Gr. 20. Sen. B. i. 9.

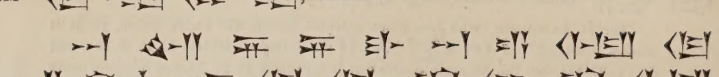
This appears in an enumeration of animals sacrificed to Assur and other gods. Dr. Oppert translates "brebis;" Mr. Talbot reads *kali-marishati-su*, "strong heads."

¶  , kullat; see p. 556.

¶  , Bit-Kilamzaḫ.—Sen. T. i. 70, 77. Sen. Gr. 23, 25. Sen. B. i. 10, 11.

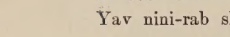
A city in the mountainous country north of Assyria, captured by Sennacherib, in his second year.

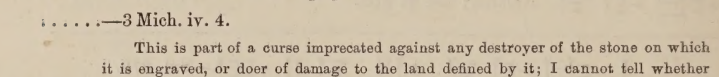
KLM  , kilimili.



Yav nini-rab shame va irziti [ki] nahri ṣaki kilimili va tamirati-su limila .....—3 Mich. iv. 4.

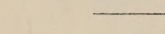
This is part of a curse imprecated against any destroyer of the stone on which it is engraved, or doer of damage to the land defined by it; I cannot tell whether *kilimili* should be read as one word or two, or if the division should be at *ṣakiki*, from a verb allied to the Hebrew סכך, "to protect;" *mili* may be "floods;" see p. 19. I cannot translate beyond this: "May Yav, great lord of heaven and earth, pour floods of water," &c., but I give the passage for future students.

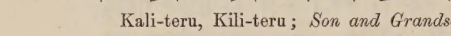
KLN  ,
Kali-teru, Kili-teru; *Son and Grandson of the King of Commukha.*



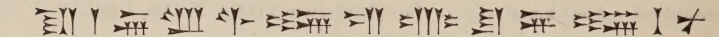
Kili-teru pal Kali-teru sa Ṣarupin-ṣihusuni sar-sunu ina kirib tamḫari qat-i iksud; *K. son of K.* (*son*) *of Ṣ. their king, in the midst of the fight my hand took.*—Tig. ii. 25.

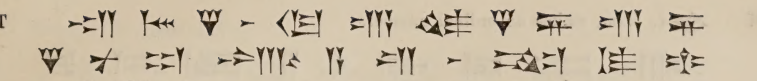
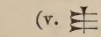
Teru will be the name of a god of the people of Comukha; see *Sadi-Teru*, in line 44.

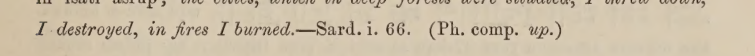
KLP  , Kalapate. See *Kalabate*, p. 561.

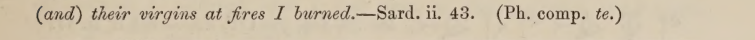
KLT  , kilutā.—Syl. 655.
Burning. Heb. קְלָחָה. See p. 162.

In addition to the evidence of the Hebrew root, we have the verb *sarap*, "to burn," frequently varying with the monogram, which, as usual with monograms, may be either noun or verb; it is pronounced *asrup*, *isate*, &c., as the sense requires, and this is frequently indicated by the addition of a complemental syllable. The following extracts contain examples of all these usages:—

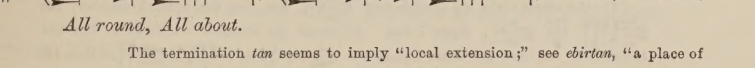
 , erani apal agur in isati [kuv] asrup; *the cities I threw down, I destroyed, in fire I burned.*—Obel. 116. (Phonetic complement *up.*)

KLT 
(v. ), eri sa ina kirib ḫarsani danni saknu [sanu] abbul agur in isati asrup; *the cities, which in deep forests were situated, I threw down, I destroyed, in fires I burned.*—Sard. i. 66. (Ph. comp. *up.*)

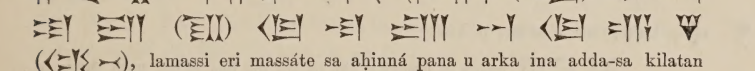
 , batuli-sunu batulate-sunu ana isate asrup; *their youths (and) their virgins at fires I burned.*—Sard. ii. 43. (Ph. comp. *te.*)

¶  , kilatan, kilattan; *All round, All about.*

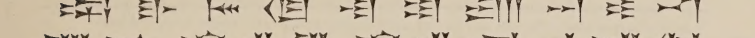
The termination *tan* seems to imply "local extension;" see *ebirtan*, "a place of crossing;" *matitan*, countries generally, but it is as yet uncertain.

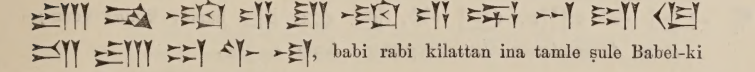

( ), lamassi eri massáte sa aḫinná pana u arka ina adda-sa kilatan kirib-sa ulmid; *sacred figures of bronze painted, which on this side, before, and behind, on its platform all round, within it I erected.*—Esar v. 54. See p. 221.

The inscription is damaged; I have put the doubtful characters between parentheses.

 , babi rabi kilattan ina tamle ṣule Babel-ki istappila; *great gates all about, in the whole of the constructions of Babylon were contrived.*—E.I.H. v. 59.

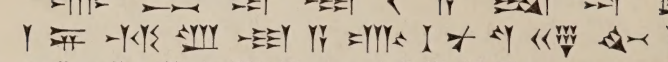
The translation may not be quite accurate, but I think the drift of the sentence is given.

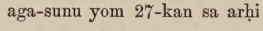
KM  , kam, ḫam; *Some article (or weight) of Copper.*

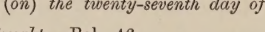
 , kam(i) tamkabar(i) madata-sunu amḫar; *kams of copper, their tribute, I received.*—Sard. i. 51.

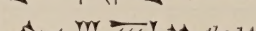
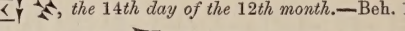
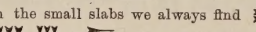
This word occurs very frequently in the inscription of Sardanapalus, with and without the plural sign.

KM , kam, makes an ordinal number.

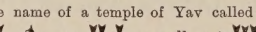
 , uqu attú-a idduku ana nikrutu aga-sunu yom 27-kan sa arḫi X ẓiltū itipsua; *my people routed those rebels, (on) the twenty-seventh day of the month Thebet [midwinter] the battle they fought.*—Beh. 46.

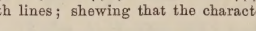
 , *the* 7*th day, the* 11*th day.*—E.I.H. ii. 57.

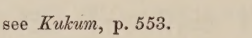
 , *the* 14*th day of the* 12*th month.*—Beh. 15.

In the small slabs we always find , *kan*, for the ordinal number; see  , *duppa* 7 *kan*, "document the seventh."—10 II. 24*a*. For the sound *kam*, we have the name Cambyses  .—Beh. 12. In the name of a temple of Yav called *Bît-khamri*, in Tig. viii. 1 and 15, we find  as well as in different copies of both lines; shewing that the character had the sound of *ḫam* as well as *kam*.

¶ , kum; see *Kukum*, p. 553.

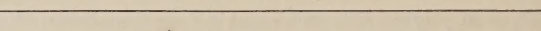
 occurs in Assur b.p. viii. 45, but the line is too much damaged for translation.

¶  , kima; *Like, As;* equated to in 12 II. 9, 10, 12*a*. See p. 569.

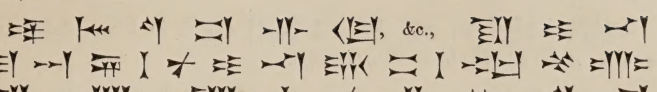
¶  , kamú, kimu, kumí; *Heap, Accumulation, Getting together.* Arab. .

I have put these forms under one heading, hardly knowing what to make of them; the common root must signify "gathering" in some form or other,—"acquisitions, plunder, or stores," in the case of a noun; "to live together" when a verb; "together with" if a preposition. I am not satisfied with my translations, except in the plural forms *kamat, kamut, kumat*, where they are more trustworthy:—

Kimú, "Accumulation:"—

 , kimú makáti iz maḫḫi va alabita ẓirkut usbat; *an accumulation of beams, great trees, and many necessary materials I caused to be cut [for building a palace].*—Sen. B. iv. 31 = 12 BM 37.

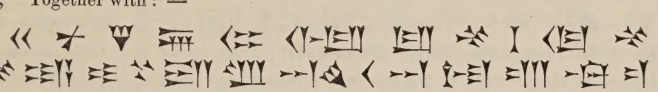
KM Kama, "To Associate:"—



turi Sippara, &c., sa ina lanni-sunu ina kirbi-su kamú ẓibitta-sunu abut (v. abuddu) ma ukallim-sunuti; *the men of Sippara, &c., who in their dwellings within it* [*the city*] *had associated, their acquisitions I scattered, and I put them to shame.*—Botta 152,3 = 135. (in 109, 9.)

The translation is given with much doubt; Dr. Oppert's version is "Aux gens de Sippara, &c., qui habitaient au milieu de la ville pour exercer leur profession de devins, je rendis le montant de ce qu'on leur avait pris, et je les ai protégés."

Kimu, "Together with:"—

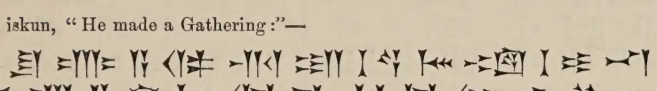


mannu sa irmi va lu sum-su kimu sum-ya isaddaru Assur u Beltis aggis islis kibú-su ma inuḫu-su muḫ ai.

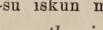
I am very doubtful of the reading of this, and I think some of it is Accadian; it is with much hesitation that I propose the following imperfect version: "Whosoever shall rise up and his name together with my name shall write, Assur and Beltis shall speedily ..... and efface it in the waters." I am tempted to consider the final words as Accadian, by the *muḫḫa-sunu* of Esar vi. 40. The passage is taken from a Colophon, or official attestation, in 42 II. 60 *c*; it follows the ordinary termination of these little notes, which were put at the end of Assurbanipal's scientific tablets.

The verb *isaddaru* is printed in the lithograph *inisdaru*, the passive voice; but Mr. G. Smith informs me that the second letter is ; the same error is made in the broken Colophon of Sh. 35.

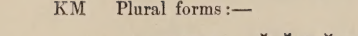
Kumí iskun, "He made a Gathering:"—

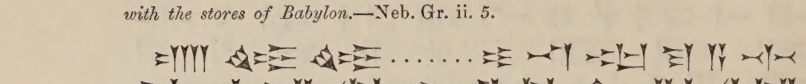


sú adi riẓi-su ẓabi taḫazi-su ina birid nahari kima iẓẓuri kumí zirqut sarruti-su iskun ma iqẓura usman-su; *he with his auxiliaries* (*and*) *his men of war, on the rivers, like a bird, gathered up the ensigns*(?) *of his royalty, and broke up his camp.*—Botta 151, 21 (3) = 129. See p. 386.

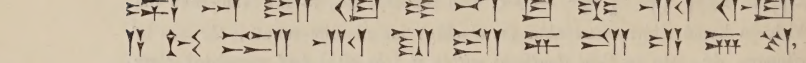
In the parallel passage 111, 8,  , *urme iẓẓuri*, takes the place of *iẓẓuri kumí*; this may signify "like the rising of a bird." Neither version is satisfactory.

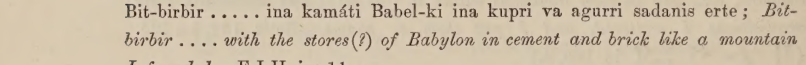
KM Plural forms:—

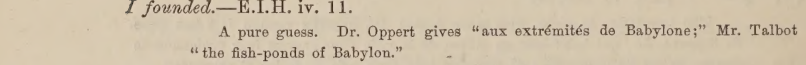
 , in kamat Babilā-ki; *with the stores of Babylon.*—Neb. Gr. ii. 5.

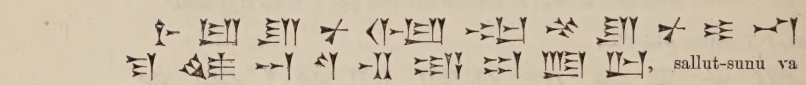

Bit-birbir ..... ina kamáti Babel-ki ina kupri va agurri sadanis erte; *Bit-birbir .... with the stores(?) of Babylon in cement and brick like a mountain I founded.*—E.I.H. iv. 11.

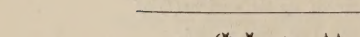
A pure guess. Dr. Oppert gives "aux extrémités de Babylone;" Mr. Talbot "the fish-ponds of Babylon."

 , sallut-sunu va kamut-sunu ina maḫar shamsi bili-ya apṭur; *their spoils and their accumulations in the presence of the Sun-god I consecrated* [*gave up*].—Tig. v. 13.

 , sallut-su va kamut-su ana er-ya Asur upla-su; *his spoil and his accumulations to my city Assur I carried it.*—Tig. v. 24.

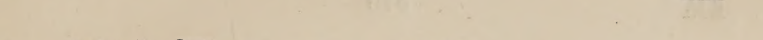
 , Ḫanunu sar Ḫaziti kamut-su [kamuzṣu] useriba er Assur; *Khanun king of Gaza, his possessions I transferred to the city of Assur.*—Sarg. 19.

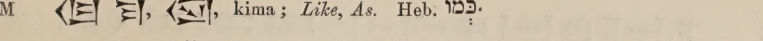

ana epis kumati ana gab-ya itbuni ina idi ẓirati sa Nergal alik pani-ya [si-ya] ina izkut izzute sa Assur bilu isruka itte-sunu amtaḫḫiz; *in order to make acquisitions* [*plunder*] *after me* [*to my back*] *when they came, by the high powers of Nergal going before me, (and) with the mighty weapons which Assur the lord furnished, with them I fought.*—New Div. i. 46.

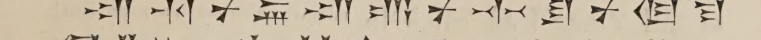
 .—29II.72*c*.

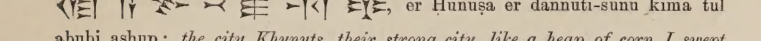
This appears to give *kimu* as signifying "family," but I do not remember seeing the word used in this sense.

KM , , kima; *Like, As.* Heb. כְּמוֹ.

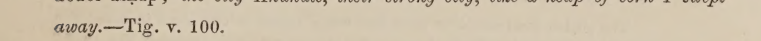

er Hunuṣa er dannuti-sunu kima tul abubi aṣḫup; *the city Khunuts, their strong city, like a heap of corn I swept away.*—Tig. v. 100.

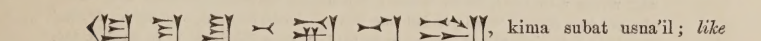

kima subat usna'il; *like dust (fragments) I trod down.*—Tig. ii. 80.


pagri-sunu kima mie [ai] nahri ribit er-sunu lu usardi; *their bodies like the waters of the river near their city I rolled down.*—Sh. Ph. iv. 29.

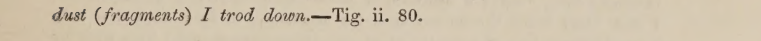

kima qinni udini iẓẓuri [ḫu] ina kirib sade dannat-sunu iskunu; *like crowded nests of birds, in the midst of mountains their strongholds they made.*—Sard. i. 50.

I think we should have here *qinni* with a variant *kinni*.

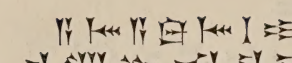

kima labirimma satirímu kaspi sa ṣippe kima ṣimáti-su ristáti uzziz; (*bronze figures*) *as of old, (and) silver ornaments of the pediments, as its chief embellishments I erected.*—Nerig. i. 30, 32. See p. 544.


anaku kima am ikdi panu-ssun aẓbat; *I, like a powerful bull, their head took.*—Sen. T. iii. 74. See also l. 68, 77.

Kima with its noun may frequently be looked at as an adverb, and we find the adverbial form sometimes used instead, as *nabaṣis* for *kima nabaṣi;* see the following examples:—

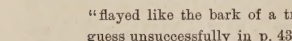

tamti ina pagri-sunu kima napáṣi lu azrup; *the sea with their bodies as if trodden down I filled.*—New Div. ii. 78.

I think should have been , as we find the word written in i. 47; the stone is a good deal rubbed in this part, and difficult to read.

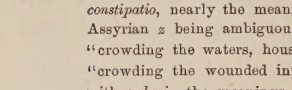
KM  , mie[ai] nahari-su ina pagri [bat] quradi-su izrubu nabaṣis; *the waters of his rivers with the bodies of his soldiers were filled to crushing.*—Botta 151, 10 (22) = 130.

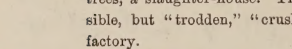
The phrase *ẓarab nabaṣis* or *ẓarab kima nabaṣi* occurs several times in connection with rivers, mountains, lands, houses; it has been rendered "strewed like chaff," "burned like straw," "made to fall like leaves," "reddened like a slaughter-house," the object being "bodies of men slain in battle." (See Tig. iv. 21.) In Sard. ii. 114, I find "dead bodies thrown out upon the mountain;" in Sarg. 25, a dead body "flayed like the bark of a tree." These are obvious guesses, and I have made my guess unsuccessfully in p. 430. For *ẓarab* I now propose "to overcrowd," "to press together;" the root may be inferred from the Chaldee צְרָבָא, in Castell *superflua constipatio*, nearly the meaning of the Syriac ܙܘܦ, which will do as well, the Assyrian *z* being ambiguous in all the forms I have seen. The version will be "crowding the waters, houses, ravines of mountains, &c., with dead bodies," and "crowding the wounded into chariots." (Sen. T. vi. 20.) I have more difficulty with *nabaṣi;* the meanings given are—chaff, straw, dead leaves, wool, trunks of trees, a slaughter-house. The guess of p. 430, "entirely," would, I think, be admissible, but "trodden," "crushed," from a Niphal of בּוּס, *buṣ*, may be more satisfactory.

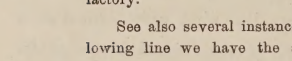
See also several instances of *izzuris* and *kima izzuri* in pp. 370, 371. In the following line we have the adverbial form together with *kima*, an obvious inadvertence:—

 , kima tul abubis aṣḥup.—Tig. ii. 78.

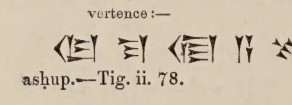
In one single case I find *kima* used in the sense of "whereas," "inasmuch as:"—

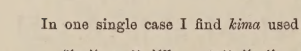
 , kima anaku bit ella atmana ẓira ana musab Anū va Yav ili rabi bili-ya akbudu; *whereas I a noble house, a lofty temple, for the seat of Anu and Yav, the great gods, my lords, have accomplished* . . . . .—Tig. viii. 17.

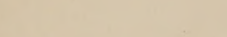
¶  .—29 II. 72 *c*.

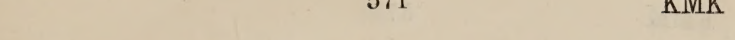
 .—25 II. 17 *a*.

I have never seen *tuma* with this value, so far as I remember.

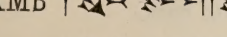
¶  .—37 II. 55 *a*.

 .—37 II. 49 *a*. From a trilingual list of birds.

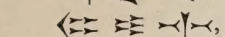
KMB  (v.), Kambuziya; *Cambyses the Persian king.*

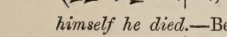

Kambuziya mitutu ramanni-su míti; *Cambyses death of himself he died.*—Beh. 17. See lines 12, 13.

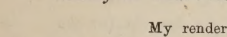
My rendering is ungrammatical, but I believe it represents the Babylonian, which is itself, perhaps, an unskilful translation from the Persian *Kabujiya uwámarshiyush amariyatá.* I fancy the Persians employed some incompetent translator, who tried to render the Persian words without accurately understanding them. I find *mitutu* twice in the large inscription of Assurbanipal with the value of "death." I do not know the form of *míti.*

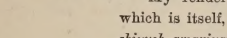
KMḪ  , Kumuḫai.—New Div. i. 37; ii. 30.

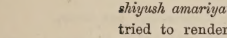
, Kumuḫáya.—Sard. iii. 96.

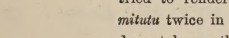
 , Kumuḫai.—Tig. jun. 46, 57.

 , Kummuḫi.—Tig. i. 69, 75; ii. 18, 20. Sard. i. 74; ii. 87.

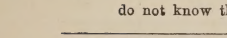
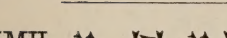
 , Kummuḫi; see p. 104.

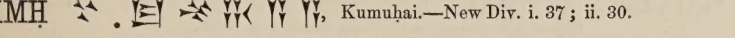
 , Kumuḫi.—18 BM 21.

 , Kummuḫi.—18 BM 33.

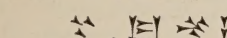
 , Kumuḫai.—New Div. ii. 83.

The country of *Commagene*, north-west of Assyria, is written in the various forms here given, and perhaps some others. I do not see that the change of determinative from to denotes any real difference.

KMK  ,  , kumika; *Chamber, Receptacle.*—Opp.

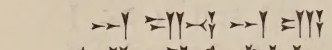

banú kumika sibut patsiṣu; *builder of the chamber, the receptacle of garments.*—Prière de Sargon à Ninib-Sandan, l. 4. Exp. Més. p. 333.

Dr. Oppert's version is "qui a construit cet édifice pour y déposér ses armures;" but in his notes he seems to prefer "dresses," or "dressing-rooms;" *tunique, vestiaire.*

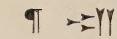
 , banú kumeka naqbi; *builder of the nuptial chamber.*—Prière de Sargon à Nisroch, l. 4. Exp. Més. p. 336.

These versions are probable, but confessedly conjectural; we must hope for further examples of *kumika.*

KML , kumela; *Some part of a Palace(?)* [query, *entire*].

 , alapi lamaṣi ẓirute usepis ma imna aḫ kumela usazbita; *figures of lions and bulls large I caused make, and towards the right, the side of the kumela* (or *the entire side*) *I made them occupy.*—Sen. T. vi. 53.

Doubtful. I suppose *imna* to be an adverb,—the Latin *dextrorsum;* see *bazza, bela*, &c., pp. 79, 92. *Kumela* may, perhaps, be an adjective; see the Arab. كمل. I have not seen the word elsewhere.

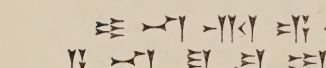
¶  , Dur-Kumlime.—Sard. iii. 6.

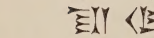
City of Mesopotamia, a few days' march from Calah.

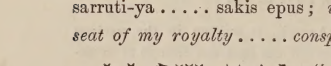
KMM , , ṭa'im, ṭ'amu; see pp. 102, 103.

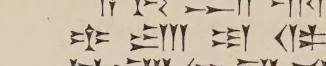
¶ , , kummu, *n.* kummi, *gen. f. Edifice, Body of a building.*

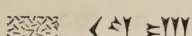
Not used, so far as I have seen, before the Babylonian period.

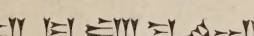
 , ina resi-su kummu rabá ana subat sarruti-ya ..... sakis epus; *in the upper part of it a large building for the seat of my royalty ..... conspicuously I made.*—E.I.H. viii. 54.

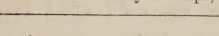
 , kummu illā; *lofty edifice.*—E.I.H. vii. 38.

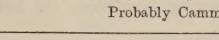
 , agurri taḫlupti-sa uptaṭṭir ma libitti kummi-sa issapik tilanis; *the burnt bricks of its covering were detached, and the sun-dried bricks of its body were thrown out in heaps.*—Birs ii. 4.

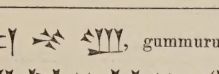
 , libitti kummi-sa va agurri taḫlupti-sa abtáti eksir; *the sun-dried bricks of its body and the burnt bricks of its covering* (*which were*) *damaged, I made good.*—Birs ii. 10. See p. 144.

KMM  .—Syl. 82.

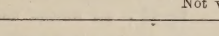
¶  , Kummaḫlu.—Sen. T. ii. 19.
A city of Illipi; probably in the modern Georgia.

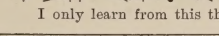
¶  , Kammanu.—Botta 36, 23; 148, 10 = 82.
Probably Cammanene, a district of Cappadocia.

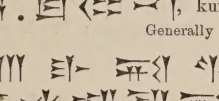
¶  , gummuru; *Perfect.* Chald. גְּמִיר.

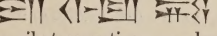
 , sa kuzbu va ulṣu ḫitlupa paltu lalá gummuru; *which as to form and position were varied, excellence and lustre perfect.*—Sen. B. iv. 23 = 41 BM 27.

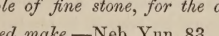
Not very certain; see p. 408.

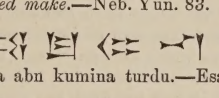
¶  .—Syl. 260.
I only learn from this that the sound of the monogram was *suḫ*.

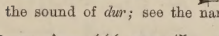
KMN  , kumina *or* durmina; *Sort of Stone or Marble.*
Generally followed by *turda*, or *turdu*.

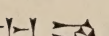
 , hekal abn píli ana ribat sarruti-ya sa abn ansetir abn kumina turda va abn ṣábu usepis; *a temple of fine stone, for the advancement of my royalty, of various marbles I caused make.*—Neb. Yun. 83.

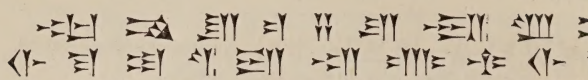
 , abn kumina abn kumina turdu.—Esar v. 20.

In the following extract we have what is obviously the same word written *durmina* (or *turmina*) instead of *kumina*; this renders it almost certain that the name was really *durmina*, for  is never pronounced *ku*, while has frequently the sound of *dur*; see the name of *Nebuchadnezzar*, p. 541:—

 , in libni abn durmina turda masdaha bili rabi Marduk ubanná; *in brick (and) durmina turda, a shrine of the great lord Merodach I built.*—E.I.H. v. 18.

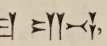
¶  ; see *Kinis*, p. 579.

KMṢ  , kamṣu; *Store, Treasure.* Heb. כֶּמֶס.

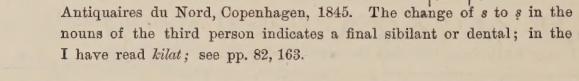


kamṣu izzazu maḫru-ssu simat yomi darutī simat baladi-ya isimmu ina kirbi; *treasure they have displayed before it, the hoards of long days, the hoards of my life, they have placed within.*—E.I.H. ii. 62.

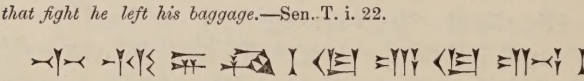
Doubtful in part; see pp. 87, 267.

¶  , kimaṣ; *Stores, Baggage.* (The same root.)

I have ventured to read *maṣ*, from its resemblance to the Scythic , *mach;* see Journ. R.A.S. 1853, pp. 30, 31. The likeness is not exact, but as near as that of to , to , and several others; and moreover the character was marked as doubtful by Westergaard, who copied the inscription, and who thought it was rather ; see Société Royale des Antiquaires du Nord, Copenhagen, 1845. The change of *s* to *ṣ* in the suffixed pronouns of the third person indicates a final sibilant or dental; in the earlier pages I have read *kilat;* see pp. 82, 163.

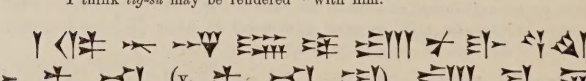


ina gapli tamḫari suatu ezib kimaṣ-ṣu; *in the melée of that fight he left his baggage.*—Sen. T. i. 22.

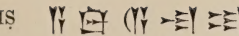


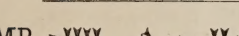
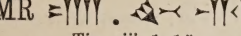
tikni tik-su kirib kimaṣi-su ezib; ..... *in his baggage he left.*—Botta 151, 24 = 132.

Tikni tik-su comes at the close of a long enumeration of precious articles, gold, and silver, left by Merodach-baladan among his baggage in his hasty flight from Sargon. I am afraid to translate it "the money in his possession," but I think it just possible; not coined money certainly, but small bars of precious metal, such as have been used by the Moors in Africa within our own times. I am led to this suggestion by the Hebrew verb *takan*, "to count money," in 2 Kings xii. 11, and by the Italian *contanti*, "ready money." I hope this word may occur again. I think *tig-su* may be rendered "with him."

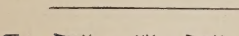


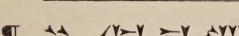
Dayan-assur turtanu rabu ummani rapsi ina pan (v. panat) ummani-ya kimaṣi-ya umahir aspur; *Dayan-assur the great general of the large army at the head of my army (and) my baggage I hastened, (I) sent.*—Obel. 149, 176. See also Sen. T. v. 23, 29. Obel. 157. Esar iv. 52.

KMṢ  —50 II. 11 *b*.

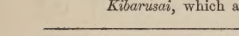
KMR  (v. ), Bit-Kamri *or* Ḥamri.—Tig. viii. 1, 15.

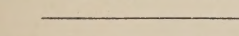
Name of a very ancient temple of Yav, rebuilt by Tiglath Pileser.

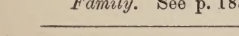
¶  , qimra, qimrat, &c.; see pp. 180, 181.

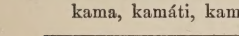
¶  , Kimarusai.—Sh. Ph. iii. 52.

This is erroneously printed in the cursive copy of the inscription instead of *Kibarusai*, which appears on the hieratic original monument. See p. 525.

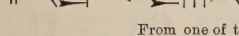
KMS  , kamis; see pp. 504, 505.

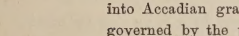
KMT  , Kimatu, Kimtu; *Family*. See p. 183.

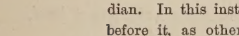
¶  , kama, kamáti, kamut, kumati; *Accumulations*. See p. 568.

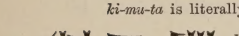
¶  , &c., Accadian.—12 II. 42–47 *b*.

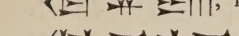
From one of the bilingual tablets in Vol. 2, R.I., which affords us some insight into Accadian grammar. The following extracts contain the personal pronouns governed by the preposition "with," which is *itti* in Assyrian, and *kita* in Accadian. In this instance *kita* divides itself, and receives the pronoun within, and not before it, as other prepositions do; the reason is that *ki-ta* signifies *place-in*, and *ki-mu-ta* is literally *place-my-in*:—

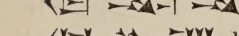
 , ki-ni-ta = itti-su; *with him*.—Line 42.

 , ki-nen(?)-ta = itti-sunu; *with them*.—L. 43.

 , ki-mu-ta = itti-ya; *with me*.—L. 44.

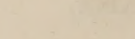
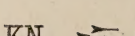
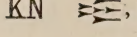
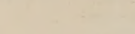
 , ki-me-ta = itti-ni; *with us*.—L. 45.

 , ki-zu-ta = itti-ka; *with thee*.—L. 46.

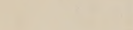
 , ku-zunen-ta = itti-kunu; *with you*.—L. 47.

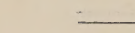
The Cornish language furnishes another case of such a division, the preposition *erbyn*, "against," being divided; we find *er-the-byn*, "against thee;" *er-y-byn*, "against him," &c. The reason of the division is the same here as in Accadian.

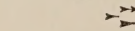
KN , kan; *the Eighth Month.* See p. 50.

This monogram, as usual, is the initial letter of the Accadian name of the month:—  (var.  in 49 II. 3*a*, but wrong printed). The Assyrian name is  , *Kişilivu*, written  , *Kuşallu*, in Tig. viii. 89, the Jewish כִּסְלֵו, *Kişleu*. The Persian equivalent at Behistun is *Atriyátiya*.

¶ , kan; *marks an Ordinal Number.* See p. 566.

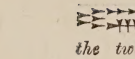
 , aruḫ Kuṣallu yom 29-kan; *the month Kisleu, day the twenty-ninth.*—Tig. viii. 89.

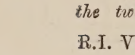
 , sanna [mu] 22-kan Sin-aḫi-irba sar mat Assur; *the twenty-second year of Sennacherib, king of the land of Assyria.*—R.I. Vol. 1, Sh. 7, G.

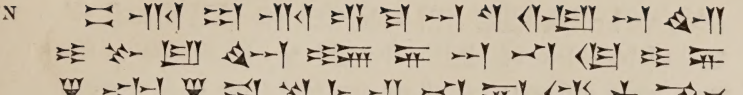
¶  .—Syl. 270.

¶ , kun, kunnu, *sub.* *Stability, Duration, Firmness.* Heb. כּוּן.

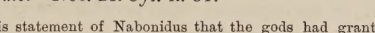
, bal bal Mutaggil-nabu sa Assur bilu rabu ina vatuhut kun libbi-su iḫsuḫu; *son's son of Mutaggil-nebo, whom Assur, the great lord, in the resolution (and) firmness of his heart hath approved.*—Tig. vii. 46.

 , baladā dara sebe littuti kun kuṣṣi [iz-guza] va labar pale ana sirikti surkā; *life enduring, abundance of tributes(?), stability of throne, to length may he prolong.*—Rich ii. 18. Very nearly the same in Birs ii. 21.

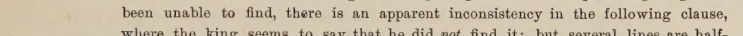
 , kun[nu] pali-ya l'ikbú durdar; *the duration of my years may they proclaim for ever.*—Botta 39, 95; 54, 103; see p. 548.

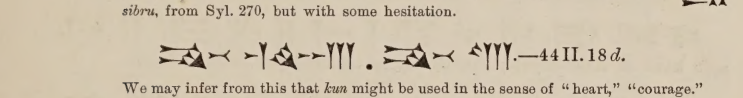
KN  , biri apre ma Shams va Yav ibulu'inni anna kíni sa kasadu teminna Bit-Ulbar sir tamki sir sibri-ya kun; *pits I dug, and the Sun-god and Yav brought to me the steadfast favour of reaching the foundation-stone of Bit-Ulbar,—a state of good fortune, a state of firm hope to me.*—Neb. Br. Cyl. ii. 51.

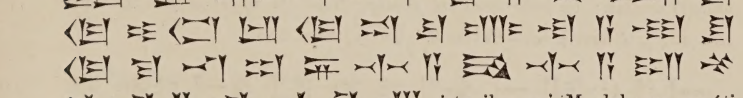
In this statement of Nabonidus that the gods had granted him the favour of obtaining the foundation-stone [*temin*, see p. 513] which several preceding kings had been unable to find, there is an apparent inconsistency in the following clause, where the king seems to say that he did *not* find it; but several lines are half-gone, and our reading, therefore, is necessarily doubtful. I have read *sibru*, from Syl. 270, but with some hesitation.

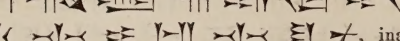
 .—44 II. 18 *d*.

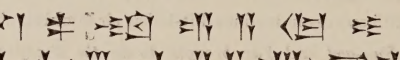
We may infer from this that *kun* might be used in the sense of "heart," "courage."

KNu  , kínu, kíni, kinate; *Mighty, firm, steadfast; Fixed; Appointed.* Heb. כּוּן.

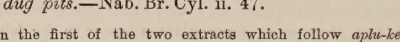
 , Barzipa-ki er narmi-su (v. naram) uṣṣi-mma Bit-zida bit kínū ina kirbi-su usepis; *Borsippa, his chosen city, I raised, and Bit-zida, a durable house, in it I caused make.*—E.I.H. iii. 38.

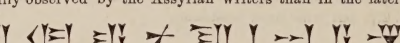
 , istu ibna-nni Marduk ana sarrúti Nabu abil-su kínū ipqidu bahulátu-su kima nabniti agarti aramu bana alan-suu; *from (the time when) Marduk created me to royalty, (and) Nebo his mighty son committed (to me) his people like valued children, I have raised highly their cities.*—E.I.H. vii. 28.

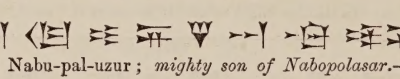
KNu 
ina gimir libi-ya kínū aramu puluḫti iluti-sunu; *with all my firm heart I rose up in worship of their divinities.*—E.I.H. i. 37.

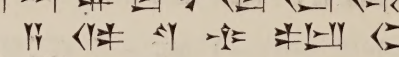

ina pale-a kíni ina puluḫti sa Istar Agane-ki bilati-ya biri apre; *in my appointed time, in reverence of Istar of Agane, my lady, I dug pits.*—Nab. Br. Cyl. ii. 47.

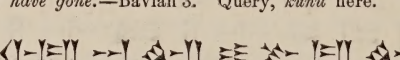
In the first of the two extracts which follow *aplu-kenu* denotes the great-grandson. *Aplu kíni* in the second shews that the grammatical concord was more carefully observed by the Assyrian writers than in the later Babylonian period:—

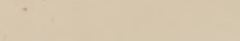

aplu kenu sa Asur-dayan; *mighty son of Assur-dayan.*—Tig. vii. 49.


aplu kíni sa Nabu-pal-uzur; *mighty son of Nabopolasar.*—Neb. Senk. i. 5.


ina emuqi ṣirate sa Asur bili-ya ina anni keni sa Shamsi quradi ina tigulti sa ili rabi; *by the high power of Assur my lord, by the steadfast favour of the Sun, the warrior, in the service of the great gods, &c.*—Tig. iv. 44.

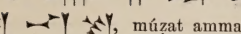

ina anni-kunu kinū ultu tamtī elat adi tamtī saplat qulli(?) attalak; *by your steadfast favour, from the upper seas to the lower seas all(?), I have gone.*—Bavian 3. Query, *kunu* here.

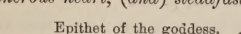

Shams va Yav ibulu'inni anna kíni sa kasadu teminna Bit-Ulbar; *the Sun-god and Yav have afforded me the steadfast favour of finding the foundation-stone of Bit-Ulbar.*—Nab. Br. Cyl. ii. 49.

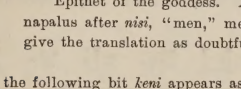
KNu  , múṣat ammar libbi rami kinate; *she who raises the people of generous heart, (and) steadfast.*—1 Beltis 6.

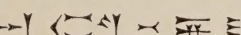
Epithet of the goddess. *Ammar* occurs frequently in the inscription of Sardanapalus after *nisi*, "men," meaning probably "inhabitants" (Syriac ܥܡܐ); but I give the translation as doubtful.

In the following bit *keni* appears as a substantive:—

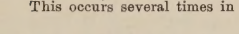
 , ina keni libbi-kun; *in the firmness of your hearts.*—Tig. i. 20.

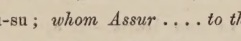
¶  , kinis; *Firmly, Durably, Steadfastly.*

 , sa Nabu abil-su kínū naram sarruti-ya alakti iluti-su ṣirti kinis uṣtenedu; *of Nebo, his mighty son, the elevator of my royalty, the avenues of his high godship steadfastly I have maintained.*—E.I.H. i. 36.

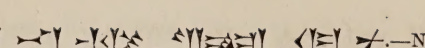
 , Marduk bilu [batni] rabu kinis ibna-nni; *Merodach, the great lord, firmly hath made me.*—Birs i. 11.

The same phrase occurs in Neb. Bab. i. 16, with *ibba-nni*, "he hath proclaimed me." See Sir H. C. Rawlinson in Journ. R.A.S. 1861, in note 4, p. 29. I would observe that in the older inscriptions, though not in those of Babylon, the *n* is often made , and when carelessly engraved can hardly be distinguished from . This occurs several times in the Nimrud Obelisk.

 , sa Asur ..... ana saptū mat Asur kinis ibbu-su; *whom Assur .... to the government of the land of Assyria vigorously proclaimed him.*—Tig. vii. 48. See also line 59, and viii. 24.

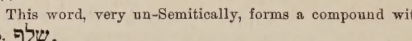
 , Anu va Yav kinis l'ikitru-ni; *Anu and Yav strongly may they encompass me.*—Tig. viii. 24.

See also Sard. i. 37. Neb. Yun. 4. 38 BM 3. Botta 153, 12=156.

KN  .—New Syl. 11.

¶ , kani; *Tongues*, or *Noses*. See *Ka*, p. 502.

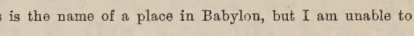
This word, very un-Semitically, forms a compound with *salip*, "drawing out," Heb. שלף.


(v.), aḫadat salip-kani epus; *some tongue-less*(?) *I made.*—Sard. i. 81. See p. 26.

¶ , Kinā.

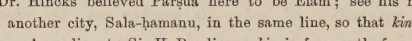
E.I.H. ii. 54; v. 13.

This is the name of a place in Babylon, but I am unable to read or translate it.

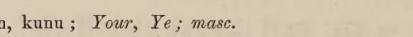
¶  , Kini-ḫamanu.—Obel. 186. *A City of Parṣua* ( ).

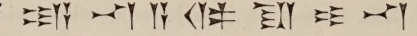
Dr. Hincks believed Parṣua here to be Elam; see his note to Obel. 120. We have another city, Sala-ḫamanu, in the same line, so that *kini* must be a distinctive prefix. According to Sir H. Rawlinson *kin* is frequently found as an initial syllable in the names of cities east of the Tigris.

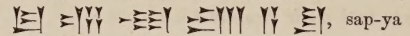
¶ ....., kun, kunu; *Your, Ye; masc.*

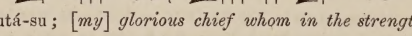

sap-ya nahadi sa ina keni libbi-kun tutá-su; [*my*] *glorious chief whom in the strength of your hearts ye have distinguished.*—Tig. i. 20.

The word "my" certainly seems superfluous, but we have it again, *sap-ya kenu* (v. *keni*), in line 34.

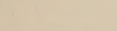
 , itti-kunu; *with you.*—12 II. 47*b*. See p. 575.

 , iltanni-kunu; *he hath hated ye.*—L. 7.

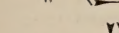
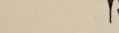
 , ina libbi-kunu; *in your hearts.*—L. 8.

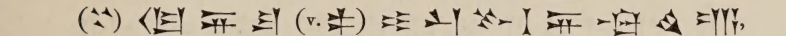
 , pani-kunu; *before you.*—L. 10.

These three extracts are from an unpublished letter written by Yav-musiṣṣa, king of Karduniyas, to Assur-narara and Nabu-dayan, kings of Assyria, communicated to me by Mr. G. Smith. The letter is much damaged, and has lost the beginning and end of every line, but I have picked out the above bits containing the word under consideration. I have found no instance of the feminine pronoun; it would probably be *kina*.

KNB  , Kinabu.—Sard. i. 106, 113.

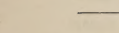
A city of Kasyari.

¶  (v. ), Kiniba (var. Kinipa).

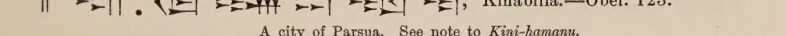


ana Nizir sa Lullu Kiniba iqabu-su-ni akṭirib; *at Nizir, which they call Lullu Kiniba, I arrived.*—Sard. ii. 34.

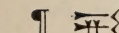
Here we have the particle *ni*, which makes the indirect form of the verb [*iqabuni*], divided from the root by the governed pronoun; the construction is *sa iqabu-su-ni*, "which they call it;" it occurs again at line 77 with *Lullu er Arakdi* (var. *Arrakdi*) in Obel. 40 and in New Div. ii. 86. I do not know whether *Lullu Kiniba* be one word or two; the found in some copies would argue two places; but in *Lullu er Arakdi* and *Lullu Kiniba* probably the added words were only distinctive adjuncts, as in our Newcastle-on-Tyne and Newcastle-under-Line.

¶  , Kinablila.—Obel. 123.

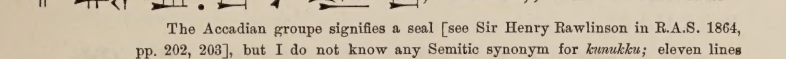
A city of Parṣua. See note to *Kini-ḫamanu*.

KNG  , Kingi-istilin-zaḫrai.—Sh. Ph. iii. 53.

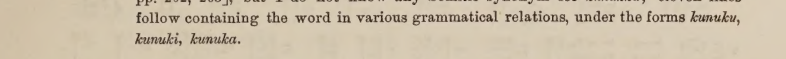
From a long list of tributary provinces and cities of Nairi.

¶  , kunuk-ku,; *a Seal.*—40 II. 42 *d*.

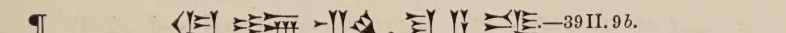
The Accadian groupe signifies a seal [see Sir Henry Rawlinson in R.A.S. 1864, pp. 202, 203], but I do not know any Semitic synonym for *kunukku;* eleven lines follow containing the word in various grammatical relations, under the forms *kunuku, kunuki, kunuka.*

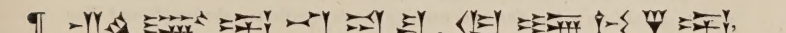


kunuka-su; *his Seal.*—40 II. 43 *d*.



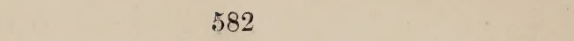
.—28 II. 55 *d*.

¶  .—39 II. 9 *b*.

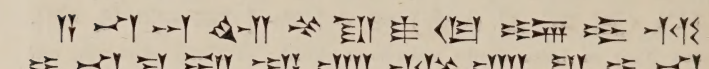
¶ 

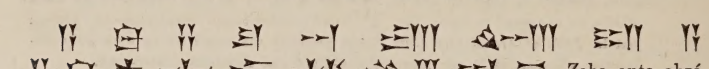
kingu sa babi.—28 II. 58 *d*.

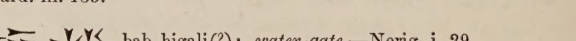
Something of a gate—Qu. a night-watch; see Syr. ܟܘܪܟܐ.

KNG  , ḫigal, *c.* ḫigalli, *g.* ḫigalla, *a. Canal; Fertility.*

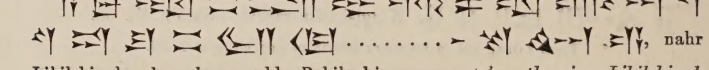
This is Accadian; I have the Assyrian from Sir H. Rawlinson. I believe the word signifies an artificial canal, chiefly intended for irrigation, but that it was used also in the sense of "abundance" or "fertility," the object of such canal; it is sometimes accompanied by the phonetic complement *la* or *li*. I find some passages which neither of these meanings will satisfy.

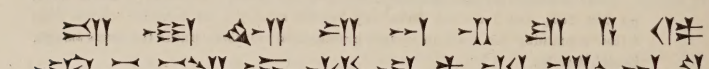
 , ana Yav musaskin ḫigala ina mada-ya Bit-nam bit-ṣu ina Babel-ki abnū; *to Yav establishing fertility in my country, Bit-nam, his house, in Babylon I built.*—E.I.H. iv. 35.

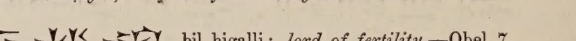
 , Zaba anta aḫrá Pati-kanik sum-sa [mu-sa] abbi; *the Upper Zab I dug, Pati-kanik its name I called.*—Sard. iii. 135.

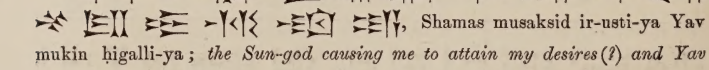
 , bab ḫigali(?); *water-gate.*—Nerig. i. 29.

Name of one of the gates of Babylon; see p. 67.

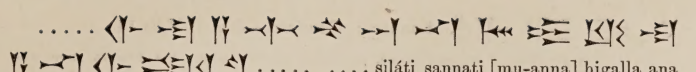
 , nahr Libil-ḫigal palga shams uddu Babilā-ki ..... aste'e; *the river Libil-ḫigal, the ford of the rising-sun* [*the eastern ford*] *of Babylon ..... I repaired.*—Rich i. 11.

 , istu Imgur-Bel adi Libil-ḫigalla palga shams uddu; *from Imgur-Bel to Libil-ḫigal, the ford of the rising-sun.*—E.I.H. vii. 43.

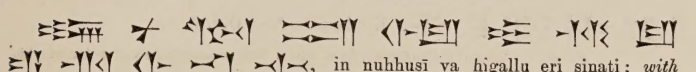
 , bil ḫigalli; *lord of fertility.*—Obel. 7.

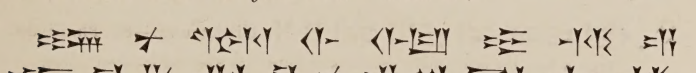
 , Shamas musaksid ir-usti-ya Yav mukin ḫigalli-ya; *the Sun-god causing me to attain my desires(?) and Yav establisher of my prosperity.*—Botta 39, 75.

I cannot read the second word satisfactorily; I have a note that Dr. Oppert translates it "dignity," but have mislaid the reference.

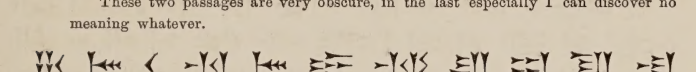
KNG  ..... siláti sannati [mu-anna] ḫigalla ana siriktū . . ; . . . *peaceful, years abundant, to length* . . . .—Nab. Br. Cyl. iii. 39.

The line is broken both at the beginning and end.

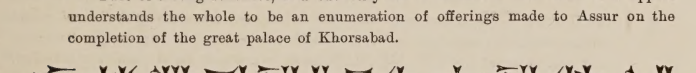
 in nuḫḫusī va ḫigallu eri sinati; *with* ..... *and a canal I irrigated them.*—Hamm. ii. 7.

 in nushḫusi va ḫigalle in maḫari-sunu etettik; ..... *I passed in their presence.*—Neb. Gr. iii. 16.

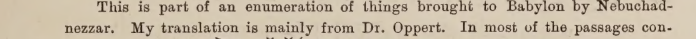
These two passages are very obscure, in the last especially I can discover no meaning whatever.

 nuni [ḫa] u izzuri [ḫu] ḫigal apzu sa la isú; *fish and birds in streams flowing, which they had not* . . . . .—Botta 154,1 = 169.

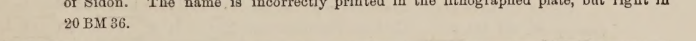
Part of a long sentence, and the only bit of it that I can read. Dr. Oppert understands the whole to be an enumeration of offerings made to Assur on the completion of the great palace of Khorsabad.

 ḫigal russá bisiti sadī ḫizbi tamátī; *a splendid abundance of the produce of mines* (*and*) *clay of the sea.*—E.I.H. ii. 33.

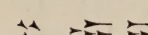
This is part of an enumeration of things brought to Babylon by Nebuchadnezzar. My translation is mainly from Dr. Oppert. In most of the passages containing the word I find something unsatisfactory.

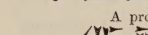
KND  , Kundi.—Sard. i. 36.

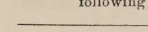
A city of Phœnicia, classed with Ṣizu; their king was connected with the king of Sidon. The name is incorrectly printed in the lithographed plate, but right in 20 BM 36.

¶  , Kindáhu.—Botta 174,4 = 64.

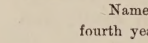
This city was probably on the north-west border of Media; it is mentioned with three other cities in a passage following an account of Kharkhar, and preceding another referring to the occupation of places in Media. Sargon says in the next line that he transferred the inhabitants to Assyria and gave new names to the four cities. The new name of Kindahu was *Kar-Sin.*

KND  , Kandari; *Gandara.*—No. 6, N.R. 14.

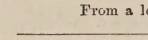
A province of ancient Persia, bordering on the Indus; the Persian name was  , *Gadára*, the *n* being omitted before a consonant, as in the following name, *Hidush*, "India."

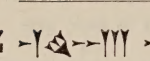
¶  , Kindaspi.—New Div. ii. 83.

Name of a king of Commagene, from whom Shalmaneser received tribute in his fourth year.

¶  , Kindatausai.—Sh. Ph. iii. 59.

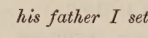
From a long list of tributary provinces of Nairi; see *Kingi-istilin-zaḫrai*, p. 581.

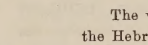
KNZ  , gunzi; *Rich Cloths.*

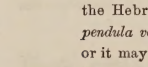


50 gamali 1000 gunzi sim mada eli madate abi-su [at-su] uraddi ma emid-ṣu; *fifty camels, (and) one thousand rich cloths of great price, above the tribute of his father I settled, and imposed on him.*—Esar iii. 23.

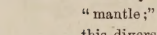
The word in question may be pronounced *kumzi*, and may be connected with the Hebrew כֻּמָּז (Exod. xxxv. 22), which has been translated *globuli aurei, cingula pendula vel bullata muliebris*, by Fürst "buckles, bracelets," in our version "tablets;" or it may be *gunzi*, the Heb. גִּנְזִי (Ezek. xxvii. 24), which Fürst renders "covering," "mantle;" others by "ærarium;" our version has "chests (of rich apparel)." In this diversity I have selected "rich cloths" as a probable meaning.

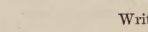
¶  , *the God Nergal.*—Neb. Gr. ii. 36.

Written  in R.I. Vol. 1, Sh. 7, C.

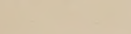


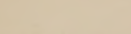
Nergal-sar-uẓur sar Babel-ki; *Neriglissar king of Babylon.*—Nerig. i. 1.

Unless we have much erroneous copying, we have evidence here and elsewhere (see pp. 86, 162, 164, 375), that with the characters  , , , and , there was always some confusion. When the word *gabal*, "battle," "middle," was intended, the character taken was either or , but in other cases it seems that any of the forms might be used indifferently.

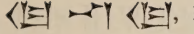
¶  , Kunzinanu.—Botta 148, 11 = 83.

A king of Kammana (Cammanene in Cappadocia).

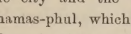
KNK  , Kinaki.—Sh. Ph. iii. 1.

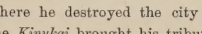
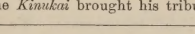
 , Kinukai.—Sh. Ph. iii. 49.

It is probable that these names are really the same, but that one is applied to the city and the other to the people. They occur in the third campaign of Shamas-phul, which was carried on in the mountainous country on the north-east, where he destroyed the city *Kinaku*; and afterwards informs us that the king of the *Kinukai* brought his tribute to him.

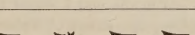
¶  .—39 II. 10 *d*.

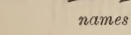
¶ , Kankanna, Kankanẓu; *the Accadian names of the ninth month.* See p. 50, and the correction in p. iv.

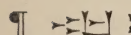
¶  , kaniki; *an Authenticated Seal(?).*

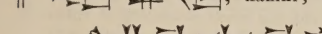
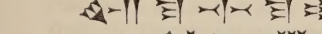


iqabú eqil [alib] ul mɔsiḥi va taggil ul kaniki; *if any one in after days ..... shall say, the field is not of (due) measure and the seal is not valid.*—3 Mich. iii. 17.

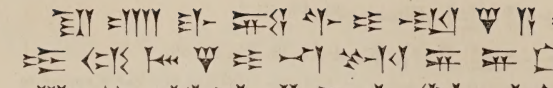
The last bit is a guess, but there is some authority for it in 40 II. 42, 43 *d*, where *taggil*, "seal," is equated with *kunukku* and *kunuka*. I suppose *taggil* would signify any stone that should be used for making an impression, and the verb *kanik* might imply that it was authentic; but I have not found the word in any other Semitic tongue. See also the following line, where *duppa*, "a document," is explained by *kanaku sa taggil*, which must, I think, imply the authenticity of a seal:—

 .—39 II. 11 *d*.

KNL  , kanul; *Conduit, Water-course.*

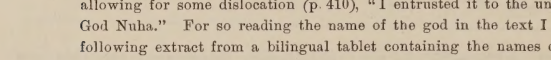
This technical term, like so many of those employed in describing the architectural work and decorations of the palaces and temples of the Assyrians and Babylonians, is obscure. It is connected with water, and has sometimes the determinative ; with  it seems to imply "a gutter" to carry off water. Castell gives us the Syriac ܡܕܝܐ (via, tractus, semita), but I fear the word may have been a borrowed one. All the following versions containing it are given with much hesitation.



iz erini dalīti ana sîbi-sa iz-kanuli-sa va zululi-sa usatriz; *long pines for its roofs, and its conduits, and its awnings, I adapted.*—Nerig. ii. 30.

KNL 

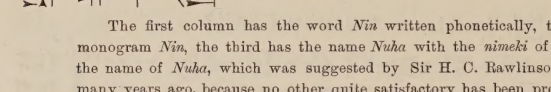
sa hekali abn píli sátu emid kanuli-sa ina uzni nigilti-sa usatlima bil nimeki Nuha.—Neb. Yun. 77.

Any translation I can furnish seems to result in nonsense. We have first, "of that temple of fine stone I erected its *kanuli*," followed by what may be read, allowing for some dislocation (p. 410), "I entrusted it to the uncovered ears of the God Nuha." For so reading the name of the god in the text I would refer to the following extract from a bilingual tablet containing the names of Nuha:—

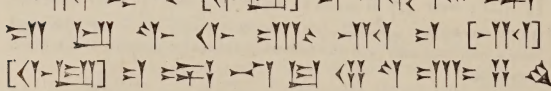


—58 II. 56*a*.

The first column has the word *Nin* written phonetically, the second has the monogram *Nin*, the third has the name *Nuha* with the *nimeki* of the text. I retain the name of *Nuha*, which was suggested by Sir H. C. Rawlinson as a make-shift many years ago, because no other quite satisfactory has been proposed. Dr. Oppert reads *Nisroch*.

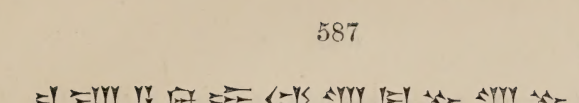


ṣakumme(?) musab biluti-ya emid iz-kanuli-sun azdupáti (v. ilut) abn kumina turda izzir rabi va ilut abn píli rabi asurru-sun usaṣḫira; *the sakumme(?), the seat of my power, I erected, their conduits, the aqueducts of kumina-turda and of alabaster, and columns of fine large stone I placed round about their wall.*—Sen. B. iv. 29 = 41 BM 36. See p. 50.

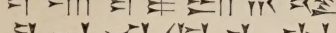


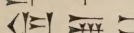
rímu [va] iẓ-iki bab papaḫa ṣippi sigari iz [ri] kanul [va] iz-bab-naku .... kaṣpi uza'in; *the bulls (and) columns of the gate of the shrine, the gargoyles and conduits and .... with silver I adorned.*—E.I.H. iii. 49.

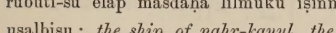
The variations are from Ker Porter's Cylinder. I do not know the meaning of *iz-bab-naku*, which occurs in the Senkereh Cylinder also, with *sibbu-su* and *sigaru-su*, as in the above extract.

KNL  , elap nahr kanul rukubu rubuti-su elap masdaḫa lilmuku iṣinnū Suanna-ki iz-kare-su zarati kirbi-su usalbisu; *the ship of nahr-kanul, the chariot of his greatness, the tabernacle of his glory, ... of the festivals of Suanna* [*Babylon*], *his pageant of dignity, within it I have decked.*—E.I.H. iii. 71.

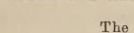
The following line shews "the tabernacle of *nahr kanul*" of the above passage from the East India House Brick to have been a tabernacle of Nebo:—

 .—62 II. 42 *c*.

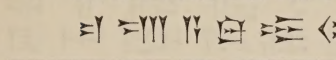
¶  , Kuṣallu; *the Month Kisleu.*—Tig. viii. 89. See KṢL, p. 591.

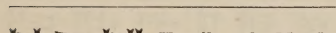
¶  , Kinalua, Obel. 150; Kunalua, Obel. 156; Kunulua, Sard. iii. 72, 78; 43 BM 30.

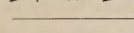
The same city is understood under this variety of spelling; it is always mentioned as the capital of Lubarna, a province in the Hittite country (Syria).

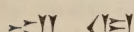
KNM  (v.), kanmat (v. kanmáte).—Sard. ii. 75.

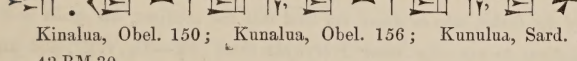
Some articles of copper, taken as tribute.

KNN  .—49 II. 22 *a*.

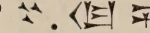
 .—49 II. 20 *a*.

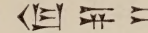
¶  , kunnu; *Strength, Durability.* See *Kun*, p. 576.

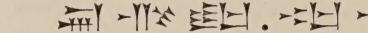
 , kanuni; *from the same root.*

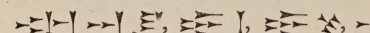
 , asra sátu ana ṣiḫarti-su ina libni kima kanuni aspuk; *that place, to the whole of it, with bricks strongly I covered over.*—Tig. vii. 80.

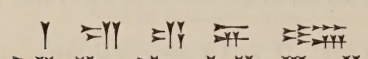
Probable. The question is here of laying down the foundation of a temple upon a rock. The verb שָׁפַךְ in Hebrew is used for "pouring out ashes" (Gen. ix. 6) and "throwing up earth" (2 Kings xix. 32); *kima kanuni* may be understood adverbially, like *kima nabaṣi* and *kima izzuri*, p. 570.

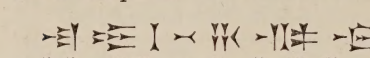
KNP  , Kinipa.—Sard. ii. 34. See *Kiniba*, p. 581.

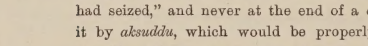
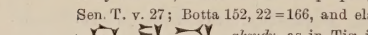
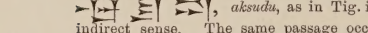
KNS  , Kinis; see p. 579.

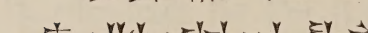
¶  .—39 II. 42 *a*.

¶  , kansu, *n.* kanse, *obl.* kanisut, kansute, *pl. Submissive, Obedient.*

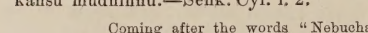
 , Ṣeni sar Dayáni sa ana Asur bili-ya la kansu sallut-su [salluṣu] va kamut-su [kamuṣu] ana er-ya Asur upla-su; *of Senu king of the Dahæ, who to Assur my lord was not obedient, his spoils and his accumulations to my city Assur I brought them* [*it*].—Tig. v. 23, and in vi. 32. See p. 595.

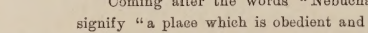
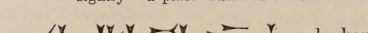
 , la kansu miṭharis aksuddu .... sallatu kabittu aslula ana Assur-ki; (*several Aramæan tribes*) *notobe dient, having forcibly seized, ... plunder much I carried off to Assyria.*—Sen. Gr. 16.

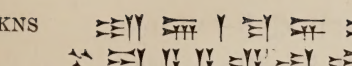
The form of the final verb is anomalous; it is found in other passages, but always, I think, where the verb may be understood in the indirect form—"when I had seized," and never at the end of a complete sentence: I therefore transliterate it by *aksuddu*, which would be properly written  , as in Sen. T. v. 27; Botta 152, 22=166, and elsewhere; the more correct form would be  , *aksudu*, as in Tig. iii. 93; vi. 17; viii. 14; all these are in the indirect sense. The same passage occurs in Sen. T. i. 47, but with the variant  , *kansúti*.

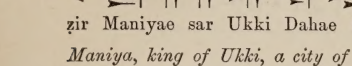
 , asri kansu mudninnú.—Senk. Cyl. i. 2.

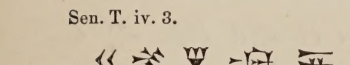
Coming after the words "Nebuchadnezzar, king of Babylon," this line may signify "a place which is obedient and strong."

 , ardu kansu; *vassal obedient.*—Botta 123, 16.

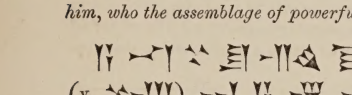
This phrase is generally written with the monogram; see  , Botta 145, 24=36; 147, 10=70; we have  , *ardi kanse*, in the oblique case, Botta 151, 9=117.

KNS 
ṣir Maniyae sar Ukki Dahae la kanse azzabat ḫarranu; *against* [*upon*] *Maniya, king of Ukki, a city of the Dahæ, not obedient, I took the road.*—Sen. T. iv. 3.


sar musaknis lá kansute-su sa napḫar kissat danni ipilu; *king subduing those not obedient to him, who the assemblage of powerful multitudes hath ruled.*—Sard. iii. 115. St. 3.

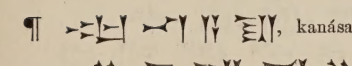

ana Sugi sa Gilḫi la kanisut Asur bili-ya (lu) allik; *to the Sugi of Gilḫi not submissive to Assur, my lord, I went.*—Tig. iv. 8.

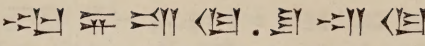
¶ , kansis; *Submissively, Obediently.*

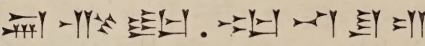

sú ki pí annumma istanappara umma lu usalmu ana sari bili-ya palḫis kansis tamarta-su kabittū usebala adi maḫri-ya; *he, according to my mouth* [*dictation*], *sent word that "I have confided in the king my lord;" reverently* (*and*) *obediently his gift abundant he forwarded to my presence.*—Assur b.p. x. 29.

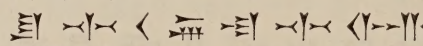
For the use of the adverb *umma*, "that," followed by the words quoted, see note to *kiham*, p. 514.

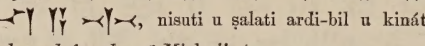
¶ , kanása, *ac. Obedience, Submission.*


Ṣaraṿas Ammavas sa istu yommi ẓáte kanása lá idú kima tul abubi ashup; *Saravas* (*and*) *Amavas, which from days remote submission knew not, like a heap of corn I swept.*—Tig. iii. 73. See also iv. 51.

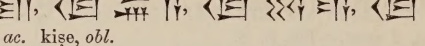
KNS  .—39 II. 41 *a*.

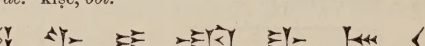
 „ 43 *a*.

KNT  , kináti.

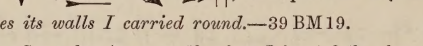
 , nisuti u ṣalati ardi-bil u kináti; *men and women, slaves male and female.*—1 Mich. ii. 4.

There cannot be much doubt of this version, which I take from Mr. Talbot, but all the forms are unusual. I do not remember ever to have seen *ṣalati* written phonetically, and very rarely *nisuti*; *kinati* is elsewhere *qinnáte*; see Tig. vi. 31; *bil* after *ardi* is probably meant to define one who serves a master, rather than one who simply owes homage, "a vassal."

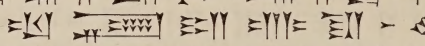
KṢ  , kiṣu, *n.* kiṣá, *ac.* kiṣe, *obl.*

 , abn píli rabi kiṣu-su usaṣḫira; *of great fine stones its walls I carried round.*—39 BM 19.

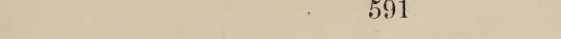
See under *Asurru*, p. 56, where I inserted the above line, but did not then understand it.

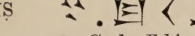
 , kiṣá dalī in kupri va agurri usaṣḫir-sa; *the long walls in cement and brick I carried round it.*—Oppert's Inscr. de Mylitte, l. 13. Exp. Més. p. 295. See p. 60.

Possibly *kisá* may be a dual, "two walls," as in *birká*, "knees," Sen. T. iii. 78; *qatá*, "hands," Esar iv. 44; *sepá*, "feet," 16 II. 31*b*. See Dr. Hincks, Journ. R.A.S. 1866, p. 516.

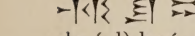
 , sarbir erí sa ina kiṣe bab-bab Bit-Saggaṭu . . . la uzzizu sar maḫri yati . . . eptik ma . . . ina kiṣe bab-bab sináti kima labirimma . . . . . uzziz; *sarbir (?) of metal which, on the wall of the gates of Bit-Saggaṭu . . . the former king had not erected, I . . . fashioned, and . . . on the wall of these gates as of old . . . . I erected.*—Nerig. i. 21, 30.

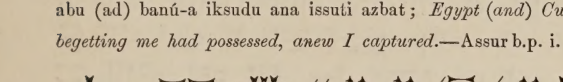
KṢ , Kúṣu, *n.* Kúṣi, *g.* *Cush, Ethiopia.*

 , Muṣur Kúṣu sa abu (ad) banú-a iksudu ana issuti azbat; *Egypt (and) Cush which the father begetting me had possessed, anew I captured.*—Assur b.p. i. 118.

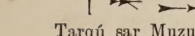
 , Tarqú sar Muṣur u Kuṣi; *Tarqú king of Egypt and Cush.*—Assur b.p. i. 52. in line 80.

See , *kúsu*, among the provinces of Persia in No. 6, N.R. l. 31.

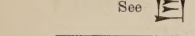
KṢL  , kiṣalli, *obl.* *Embankment.* Cha!. כְּסִלָּא, terra aggesta.—Castell.

 , sinati birid sallat zazati ulmid napurris usesib ma usalik azmis ina kiṣalli rabi saplanu hekal abn píli ana ribat sarruti-ya ..... usepis; *them (the bulls) among the raised figures I put up, highly I placed, and arranged firmly; on the great embankment lower down, a palace of fine stone for the increase of my royalty .... I built.*—Neb. Yun. 82.

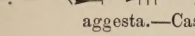
I am not sure that I have divided the clauses correctly in my translation.

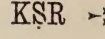
¶  , Kiṣilivu; *Kisleu, the ninth month.*

See the list of months in p. 50. Written , *kuṣallu*, in Tig. viii. 89.

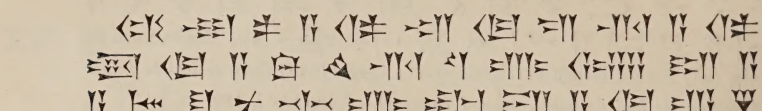
KṢM !  .—Syl. 385.

The same monogram in 5II.18*b*, with gloss , is explained by in the Assyrian column.

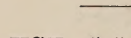
 .—Syl. 397.

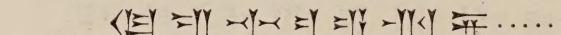
KṢR  , Kiṣiri.

The name of the place to which Sennacherib brought the contents of eighteen streams into one canal for the supply of Nineveh with water for drinking.

 , ultu pádi er Kiṣiri adi Nineveh-ki nahr ḫiritū usaḫrá mie [ai] sunuti usardá kirib-sa Patti-Sennacherib attabi nibit-ṣu; *from the border of Kiṣir to Nineveh the canal Hiritū I caused dig; those waters I let down in it; Patti-Sennacherib I called its name.*—Bavian 11.

See also Sen. Gr. 60; 42BM41=Sen.B. iv. 34. In p. 448 I have printed *ḫiriz utirra*, "a canal I brought," and I am still undecided which of these readings should be preferred; see also p. 443.

KṢT  , kiṣiti; *Cups* or *Covers.* Heb. כֻּסָּה or כּוֹס.

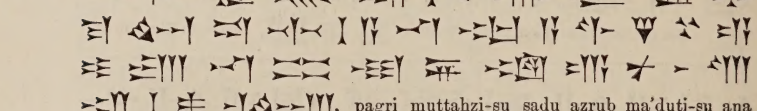
 , kiṣiti iz-erini .... aslula; *cups(?) of cedar-wood .... I carried off.*—Sard. i. 87.

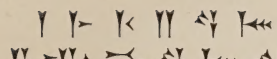
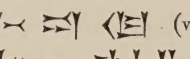
Mentioned among many articles of plunder.

¶ , Kapa.—Sh. Ph. i. 47.

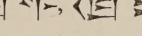
One of twenty-seven cities which had revolted against Shalmaneser, but were reduced to submission by his son Shamas Phul.

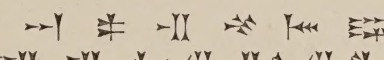
¶ , kapi; *Hollow Places, Ravines.* Heb. כָּף.

 , pagri muttaḫẓi-su sadu azrub ma'duti-su ana kápi sa sade itanaqutu-ni taḫaza dannu ina libbi er-su askun; (*with*) *the bodies of his fighting men the hills I filled, his troops* [*multitudes*] *into the hollows of the hills being driven together* (or *collected*), *fierce fight in the middle of his city I made.*—New Div. ii. 73.

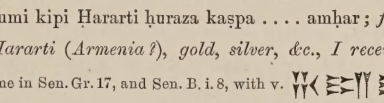
KP  (v.)  (v.), 172 ṣabi tiduki-sunu aduk ṣabi madi ina kápi sa sade adbuk; *one hundred and seventy-two of their fighting men I slew, many (dead?) bodies in the hollows of the mountain I left.*—Sard. ii. 42.

See also Sard. i. 65, and more under *Kábi*, p. 516.

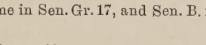
¶  , kipi, *g. sing.* kipani, *pl. Governor.*

 , sa Nabu-bil-sumi kipi Ḫararti ḫuraza kaṣpa .... amḫar; *from Nabu-bil-sumi, governor of Ḫararti (Armenia?), gold, silver, &c., I received.*—Sen. T. i. 53.

The same in Sen. Gr. 17, and Sen. B. i. 8, with v. , *Ḫararati.*

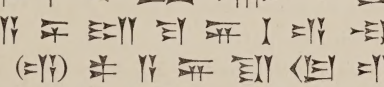
 , sú Tarqú .... ittagil ana epis ramani-su eli sarri kipáni sa kirib Muṣur upaqidu abu [ad] banú-a; *he, Tarqú, ... trusted to his own deeds against the kings, the governors, whom in Egypt the father who begat me had appointed.*—Assur b.p. i. 57.

See also 77, 112.

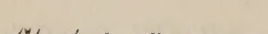
KPB  , Kipabarutakai.—Sh. Ph. iii. 48.

One of a long list of places tributary to the monarch.

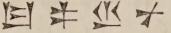
KPD , kabidu; *Burdened, Loaded.* Heb. כָּבֵד.

 , Muttallī Kummuḫai nisu patú limnu la ḫadir zikri ili kapidu sineti; *Mutallu of Comukha, a deceitful evil man, not honouring the memory of the gods, loaded with hatred.*—Botta 151, 4(16) = 112.

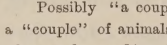
KPD , kupadinnu.

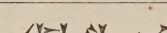
 , 1 kupadinnu kí 6 kaṣpi; *one kupadinnu, equal to six pieces of silver.*—2 Mich. i. 26.

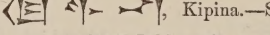
Possibly "a couple of dogs;" see *ku*, "dog," p. 511, and the Chaldee פְּדָן, a "couple" of animals. This was part of the price paid in exchange for a piece of ground; see *kí*, p. 509.

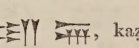
KPN  , Kipina.—Sard. iii. 37, 39.

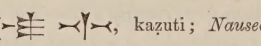
A city in Laki, on the upper course of the Euphrates.

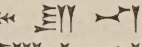
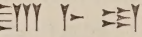
KZR  , kaẓir; *Restorer.* See p. 549.

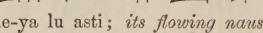
KZT  , kaẓuti; *Nauseous, Disgusting.* Heb. קוּץ.

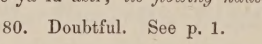
 , miat-ṣu [ai-ṣu] nádi kaẓuti ana ẓumme-ya lu asti; *its flowing nauseous waters for my thirst I drank.*—Sen. T. iii. 80. Doubtful. See p. 1.

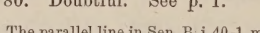
The parallel line in Sen. B. i. 40–1 might have cleared up the doubt here, but it is unfortunately damaged in the beginning. The only characters I can see clearly are  before *kaẓuti*, &c., after which the two lines coincide. I would read this first bit *miat kima mie ẓeri*, "waters like water of the desert." The word lost was probably *mádi*.

KaR  , kar, *s.* kari, kare, *pl.* *Fortress, wall; Embankment, dyke; Channel.* Heb. כָּרָה, קִיר, קְרִיָה.

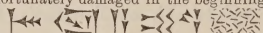
I think we have always *k* notwithstanding the Heb. ק; I do not remember to have seen *q* in variants or in bilingual tablets. In the sense of "fortified towns"  interchanges with  ; see *Kardunias*, p. 596.

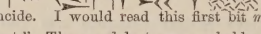
 .—13 II. 20*b*.

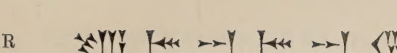
 .—13 II. 22*b*.

 .—13 II. 24*b*.

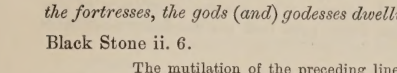
These extracts prove the sounds *karu* and *karru*, as well as the meaning of the Accadian words *gula*, "great," and *ta*, "in," and the value of , "city of Nipur;" see p. 88.

 .—New Syl. 128.

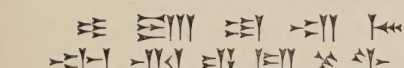
 , „ 129.

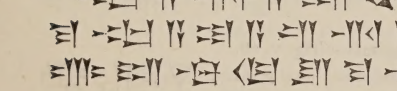
KAR  , kari ili istari asib libbi-su elú samai; *the fortresses, the gods (and) godesses dwelling in them [it], high as the heavens.*—Black Stone ii. 6.

The mutilation of the preceding lines renders this a little uncertain.

 , itat kar ḫiriti-su 2 kári dalīti in kupur va agurri abni ma itti kar abi ikzuru eznik; *the (supporting) walls of the embankment of its ditch, (i.e.) two long defences, in cement and brick I built, and with the fortress (which) my father had built I joined.*—E.I.H. v. 27, 30.

"Its ditch" refers to the fosse of Imgur-Bel and Nimitti-Bel, mentioned in a clause immediately preceding. Dr. Hincks has observed that *su* may be used for *sunu* in similar cases; see *kibir-su*, E.I.H. v. 4.

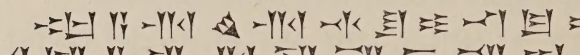
 , idat erani-sunu kima kare l'usepik; *the walls of their cities like dykes I heaped up.*—Tig. i. 82.

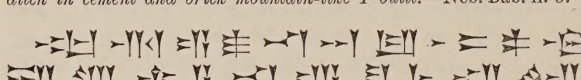
 , kári araḫti ibusu ma makát agurri abarti Buratti urakkiṣu ma la usaklilu ṣittáti; *embankments (for) paths he had made, and buttresses of brick along the Euphrates had constructed, and had not completed the rest.*—E.I.H. v. 5.

This is an incomplete bit, all the verbs of which, as well as those for several lines before and after, are in the indirect form, influenced by a relative *sa* eight lines higher. As we have here a fair example of the use of these indirect forms, shewing how the influence of a relative [or conjunction] may be carried on for many lines together, until the direct action commences, I will give a translation of the whole passage, beginning at iv. 64:—"Imgur-Bel and Nimitti-Bel, the great walls of Babylon, which Nabopolasar, king of Babylon, my father, had made and had not completed their beauty, and whose ditch he had dug, and of two long embankments had finished their length, and embankments (for) paths had made, and buttresses of brick along the Euphrates had constructed, and had not completed the rest, and from — to —, the *ṣule* of Babylon opposite the principal gate had made in brick and stone for the worship of Merodach," [now we come to verbs in the direct form,] "I, his eldest son, the choice of his heart, Imgur-Bel and Nimitti-Bel, the great walls of Babylon, completed." Here we find no longer *usaklilu*

KAR

but *usaklil*, and so on for three or four hundred lines, with two or three intervals only, such as at line 30, where we have *itti qar abi ikzuru eznik*, "with the embankment my father had constructed I joined;" and line 51, *itti sa abi ipusu eznik*, "with what my father had made I joined." This passage is evidence of the necessity of considering these forms, which have been too frequently overlooked by translators.

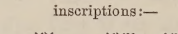
 , kári ḫiriti-su ina kupri va agurri sadanis abni; *the embankment of their* [*its*] *ditch in cement and brick mountain-like I built.*—Neb. Bab. ii. 5.

 , kare asnan lu astappak mee darutī ana nisi Ṣumerim va Akkadim lu askun; *channels double(?) I threw up (dug), waters permanent for the men of Sumir and Accad I established.*—Hamm. i. 25.

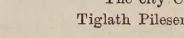
¶ , garmis, *adv. In Ruins.*—Sen. T. i. 75. See p. 189.

The plural sign is used here phonetically, as in *Azmis*, p. 304.

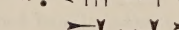
¶ begins many proper names of provinces, cities, and people; I subjoin those which I have registered, but I have no doubt that more will be found in the inscriptions:—

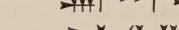
 , Kargamis.—Tig. v. 49.

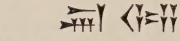
The city Carchemish on the Euphrates, usually written . Tiglath Pileser calls it "Carchemish of the Hittites." The modern Bir.—Hincks.

 .—Obel. 73. Sard. ii. 84, 131. Kardunias.

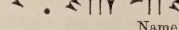
.—Tig. jun. 12.

 .—Botta 145, 9 = 21, 16ter 81. Sen. Gr. 6.

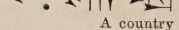
 .—Sen. T. i. 20.

 .—Black St. iv. 4.

Dr. Hincks places Kardunias south of Babylon, and north of Chaldæa, which he extends to the Persian Gulf.—Dublin University Mag., 1853, p. 423.

 , Kar-Zibra.—Tig. jun. 31.

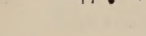
Name of a province in the far east; see *Araqutta*, p. 53.

 , Kar-Alla.—Botta 146, 19, 20 = 55, 56.

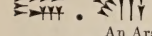
A country subdued by Sargon, who transported the inhabitants to Hamath, the Cœle-Syria of the classical writers.

KaR , Kar-Mubasa.—Sen. T. iv. 53.

One of thirty-four Elamite cities.

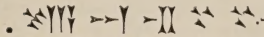
 , Karmah.—Tig. jun. 7.

An Aramæan tribe, included in a large enumeration of the conquests of Tiglath-Pileser.

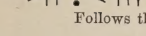
 .—Tig. jun. 8.

Follows the preceding in the same line. I do not know how it should be read.

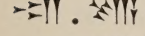
, Kar-Sennacherib.—Sen. T. ii. 26.

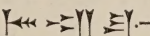
 .—Sen. Gr. 33.

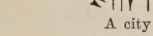
A city so named by Sennacherib, who made it the capital of the province of Bit-Barrua (p. 124); its name had previously been Ilinzas.

 , Kar-Marduk.—Botta 146, 24 = 60.

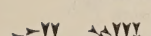
Name given to the city of Kiṣeṣi by Sargon, who erected a statue of himself in it.

 , Kar-Nabu.—Botta 147, 5 = 65.

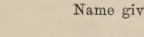
New name given by Sargon to the city of  , Tel-aḫlu, on the frontier of Media.

 , Kar-Shalmaneser.—Sh. Ph. ii. 9.

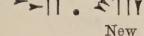
A city near Carchemish, captured in the first campaign of Shamas Phul.

 , Kar-Yav.—Botta 147, 5 = 65.

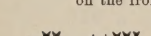
New name given to the city of Bit-Bagaya, near Media.

 , Kar-Núri.—Bavian 8.

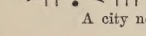
One of the towns from which Sennacherib brought drinkable water through canals to Nineveh.

 , Kar-Sin.—Botta 147, 5 = 65.

New name given by Sargon to Kindahu, near Media.

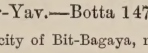
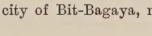
 , Kar-Assur.—Tig. jun. 11.

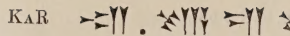
A city built by Tiglath Pileser "on the mound of Ḥibiri, which they call Humut." See pp. 402, 432. There is no direct mention of the locality, but the preceding clause relates to Aramæans, and the following to the cities of Babylonia.

 , Kar-Istar.—Botta 147, 5 = 65.

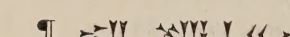
New name given by Sargon to Anzaria, near Media.

, Karṣa.—No. 6, N.R. 19.

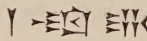
This province was written  , Karaká, in Persian, and  , Karka, in Scythian. Locality uncertain. See Sir H. Rawlinson in his Persian Vocabulary, Journ. R.A.S. Vol. 11, p. 99.

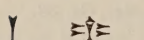
KaR  , Kar-Ṣibutai.—Sh. Ph. iii. 5.

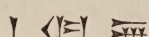
A city of Ginunbunda (or Giratbunda), from which the king received a tribute of horses; see p. 186.

¶  , Kar-Sargina.—Botta 147, 3, 6 = 63, 66.

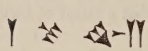
New name given by Sargon to the city of Kharkhar, which he rebuilt and fortified, as a check to Media; he also erected a statue of himself in it, establishing at the same time the worship of Assur there.

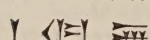
KiR  — Syl. 387.

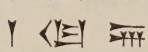
 „ 388.

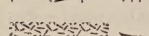
 „ 389.

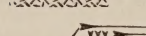
I have not seen this monogram used for any other sound than *kir*.

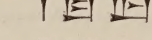
 „ 390.

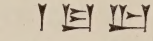
 „ 481.

 „ 544.

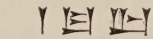
 „ 93.

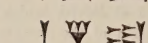
 var. .—Sard. ii. 105.

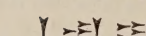
KuR  .—New Syl. 117.

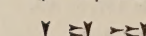
 „ 118.

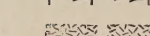
Guided by these recently-discovered fragments we may now safely restore the following lines from the Old Syllabary:—

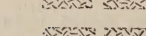
 .—Syl. 518.

 „ 519.

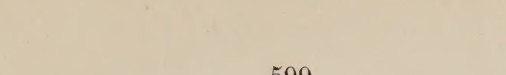
 „ 520.

 „ 521.

 „ 522.

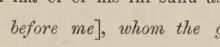
 „ 523.

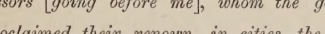
KuR , quru; (*whom*) *he hath Proclaimed.* Heb. קָרָא.



sarri maduti alik maḫri-ya sa ilu ana sarrutī er quru zikir-sun ina er-er nis ini-sunu asar istámu; *the great kings my predecessors* [*going before me*], *whom the god to the royalty of the city hath proclaimed their renown, in cities, the delight of their eyes, a place have established.*—E.I.H. vii. 15.

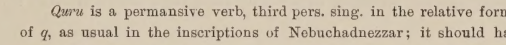
Quru is a permansive verb, third pers. sing. in the relative form, with *k* instead of *q*, as usual in the inscriptions of Nebuchadnezzar; it should have been ranged among the verbs, but is placed here for the convenience of students.

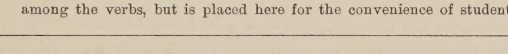
KRA  .—49 II. 62*c*.

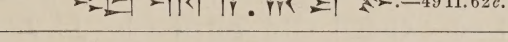
KRB  , kirib, *c.* kirbu, *n.* kirbi, *obl.* kirba, *ac.* *The Inside, Interior.* Heb. קֶרֶב.

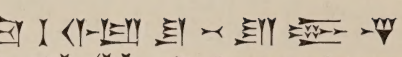
This word is a substantive, but it is used more frequently as a preposition, signifying "in," and is now and then preceded by *ina*; with *ana* the meaning is "to," or "into," and with *ultu* "from within." We find in a few cases *kiribu, kiribi*. See also *garbu*, pp. 190, 191.

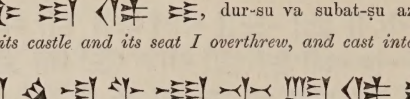
Kirib as preposition:—

 , bilat-ṣunu [bilaṣunu] kabitti l'umḫur kirib-sa; *their tributes abundant may it receive within it.*—Neb. Gr. iii. 55. E.I.H. x. 12.

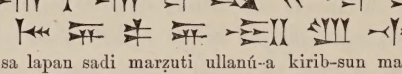
 , papaḫa Nabiū sa kirib Bit-Saggaṭu .... ḫuraṣi usalbis; *the shrine of Nebo which is in Bit-Saggaṭu .... with gold I caused cover.*—Neb. Gr. i. 35.

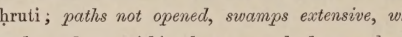
 , lamaṣu naẓiru ana musallimu immu u musa kirib-sun l'istabru; *a sacred figure, a guard for protection by day and night, in them may they maintain.*—Botta 132, 16; 12, 108. Oppert 190.

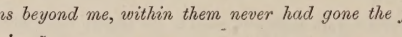
KRB  , dur-su va subat-ṣu azzur-su ma kirib tamtī addí; *its castle and its seat I overthrew, and cast into the sea.*—Esar i. 12.

 , urḫi la pituti ṭudi pasquti sa lapan sadi marẓuti ullanú-a kirib-sun mamman la illiku sarrani pani maḫruti; *paths not opened, swamps extensive, which, before the rugged mountains beyond me, within them never had gone the former ancient kings.*—Sen. Tig. iv. 5.

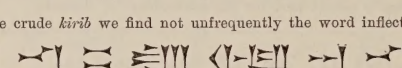
Instead of the crude *kirib* we find not unfrequently the word inflected:—

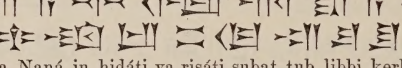
 , Nabiū va Naná in ḫidáti va risáti subat ṭub libbi kerba-su usesib; *Nebo and Nana, in joy and supremacy, (on) a seat good to the heart* [*to their wishes?*], *in it I made them sit.*—Neb. Gr. ii. 25. See also iii. 22.

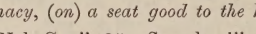
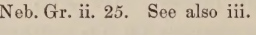
 , kirbu-ssa; *in it.*—Nerig. ii. 40.

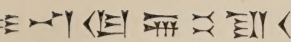
 , kirba-sun; *in them.*—E.I.H. vi. 47.

Ina kirib, kirbi, within:—

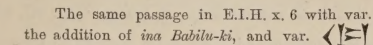
 , eẓib lá paraẓ iluti-sunu rabiti ina kirib-su addi; *a statue not false of their great godships in its interior I put.*—Tig. vii. 107.

 , kîsal Ninib bili-a ina kirib-sa uṣarri(ḫi); *an altar to Ninib, my lord, in it I consecrated.*—Sard. ii. 135.

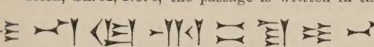
I am not decided about the verb which I have rendered "consecrated;" I do not understand the termination *i* in a perfect verb, and have assumed without authority a word , in p. 400, in order to get rid of such a form; though I admit that we have *amdaḫizi* as a variant in l. 106 of this column. It seems certain that we have two roots ṢRA and ṢRḪ of the same value; see  in Sard. ii. 87,  in the parallel passage, New Sard. i. 36, and *uṣarriḫ* in Bl. St. iv. 24 and St. 20.

KRB 
ina kirbi-sa sibutu l'uksud; *within it repose may it approach.*—Nerig. ii. 35.

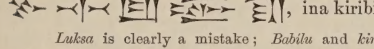
The same passage in E.I.H. x. 6 with var. *sibuti*; also in Neb. Gr. iii. 48 with the addition of *ina Babilu-ki*, and var. . In the eight-line brick, Sh. 52, No. 6, the passage is written in this way:—


ina kiribi-su ina Babilu-ki sibuti luksa.

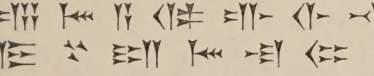
Luksa is clearly a mistake; *Babilu* and *kiribi* are doubtful, but I find *kiribi* again in l. 8.


libúa ina kirbi-sa ana daerati zalmat; *may zalmat(?) come within it for ever.*—E.I.H. x. 17. See p. 169.

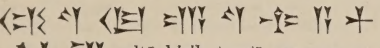
Ana kirib, to:—

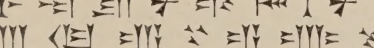

nis labbi sal labbi ana kirib Nineveh-ki er biluti-ya arki-ya usebilā; *sons and daughters to Nineveh the city of my power after me he sent.*—Sen. T. iii. 39.

Dr. Oppert and Mr. Talbot both translate "male and female slaves" here; I have some doubt on the matter, and will carefully consider it under LB.

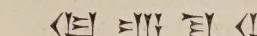

nisi adi marsiti-sunu itti kurrai la minā sallatu kabittu ana kirib Assur-ki aslula; *the people and their children, with horses innumerable, plunder much, to Assyria I carried off.*—Botta 147, 12 = 72.

Ultu kirib, from within:—

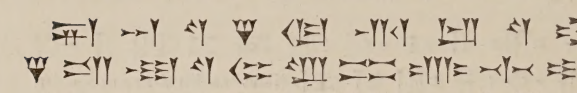

ultū kirib tamtī amas-su ma akkiṣa qaqqad-su [qaqqaṣu]; *from within the sea I reached him, and cut off his head.*—Esar i. 17. Uncertain.


sallat-sunu [sallaṣunu] alpi-sunu lu-ẓini-sunu ultu [ta] kirib sade userida; *their women, their cattle, their sheep, from within the mountains I brought down.*—Obel. 137.

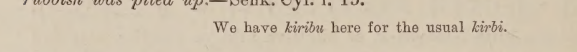
KRB *Kirib, kirbu, kiribu, kirbi,* the inside:—

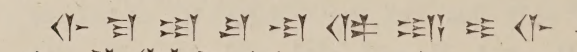

kirib-su kima libbi ubinni; *its inside to my desire(?) I built.*—Tig. vii. 97.

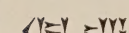
I have no confidence in this version, and I am much inclined to suspect an error in the original inscription. We find *ina libbi* as often as *ina kirbi* for "the inside," and in the hurry of writing such a mistake is not unlikely. Sir H. Rawlinson translated "outside the temple I fashioned (everything with the same care) as inside." This must have been the sense intended, but not expressed. Dr. Hincks's version was "I made the interior of it as well as itself." Mr. Talbot ".... I built and I finished within it." All the translators have felt the difficulty.

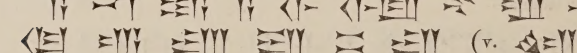

Bit-Shams sa kirib Senkereh sa istu yommi ruqúti imú tilanis kiribu-ssu bazza issapku; *the temple of the Sun which (is) in Senkereh, which from days remote had lain in heaps, (and) its interior like rubbish was piled up.*—Senk. Cyl. i. 15.

We have *kiribu* here for the usual *kirbi*.

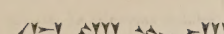

epir kirbi-su issuḥ ma innamra uzuráti; *the earth of the interior was removed, and were seen the foundations.*—Sen. Cyl. i. 21.


simat palaṭi-ya isimmu ina kirbi; *a monument(?) of my life they placed in the interior.*—E.I.H. ii. 65. See p. 98.

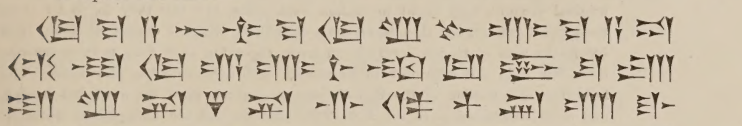
¶ 
kiribta; *Alliance, Union.* [The same root.]

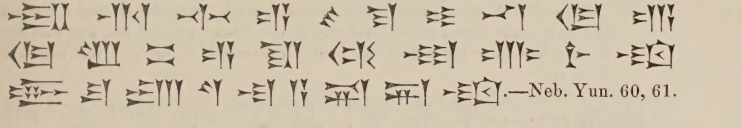

ana yási va zirritti-ya kiribta dabita l'ikrubu-ni; *to my people and my seed good alliance may they grant me.* [Literally "union may they unite to me."]—Tig. viii. 35. See p. 467.

The Hebrew root commonly signifies "approach" rather than "union," or "inclusion," which is the Assyrian value; but this value is not unknown in Hebrew; we have it in Gen. xxiv. 3, Abraham is dwelling *be-qirbo* "among" the people;—in xlv. 6 the famine is *be-qereb* "in" the land.

KRB  , kirubú, kirube; *Earth.*

It may be expedient to collate here two passages narrating the same proceeding, one from the Nebi Yunus Inscription, the other from Taylor's Cylinder; they will be found to explain each other:—

 .—Neb. Yun. 60, 61.

 .—Sen. T. vi. 35.

Neb. Yun. Kima akutti-mma kirubú mádu ultu kirib usalli

Sen. T. Kirubú ma'du ultu kirib usalli va tamirti er kima akutti-mma

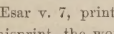
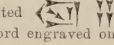
lu azbata ziru-ssa usraddi maṣgar ḫekali maḫriti ezib ma ina kirib

lu azbata ina eli l'usraddi maṣgar ḫekali maḫriti ezib ma ina

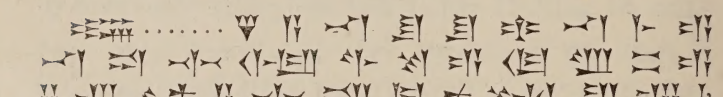
kirube sa ultu usalli azbata tūlá usmalli

qaqqar usalli sa ultu valdi nahr azbata tūlá usmalli

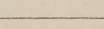
I think it will appear from this collation that *kirubú* must signify "earth," being used as a variant of *qaqqar*. The original value was probably the "inside," as in the preceding *kirib;* the inside of a mound, or of the bed of a river; "something to fill up with." I feel sure that instead of the impossible *ina kirib kirube sa ultu usalli* we should have *ina kirube sa ultu kirib usalli*, "with the earth which from the inside I had raised;" see pp. 403 and 410. I would then translate the Nebi Yunus passage in this way—"Much earth (which) from the inside I raised, I took (and) spread it over; the site of the former palace I left, and with the earth which I had raised from the inside I took (and) the mound I filled up."

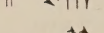
The words from Sen. T., which I have transliterated by *kima akutti-mma*, are erroneously printed in the plate *kirib kutti-mma;* see pp. 60 and 108, where I have collated a similar clause from Esar v. 7, printed  . In this clause likewise there is a misprint, the word engraved on the cylinder being  , as I learn from Mr. G. Smith, who has kindly examined the

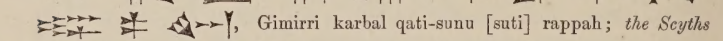
passage at the British Museum. The same word, printed correctly at last in Neb. Yun. 60, appears at the head of the sentence quoted, but it is more immediately connected with the preceding bit, making with it *hekal sátu ana ṣiḫarti-sa aggur kima akutti-mma*, "that palace the whole of it, I overthrew, kima (?) I crushed, and," &c. Now as the two passages tell the same tale, and were probably taken from the same original account, they ought to explain each other, and this they do, so far as to the general import, but they leave some difficulties, which I cannot unravel; *kima* before the verb *akutti* can hardly be an error, appearing as it does in three inscriptions, but I do not remember to have seen such a construction elsewhere. The following is a version of the Sen. T. passages, given word for word, but having one word transposed as in the Neb. Yun. passage, and the unexplained words in italics:—"Much earth (which) from inside I raised, *va tamirti er kima* I crushed and took, (and) over I spread; the site of the former palace I left, and with the earth which from the bed of the river I had raised, I took and the mound I filled up."



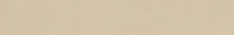
sar ..... sa ana susub name naduti va pite kirube zaqap zippáti iskunu uzṣun-su; *king ..... who to the introduction of flowing streams and ..... plantation of trees hath given his attention* [*applied his ears*].—Botta 37, 36.

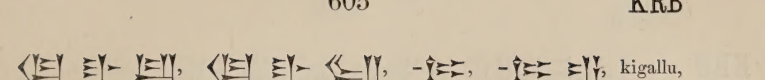
I do not know the meaning of *pite kirube;* the orthography of *uzṣun* is doubtful, but we have a similar phrase in Mon. 75, with the ordinary  ; see p. 287.

¶  , karbal; *Clothe, Cover.* Heb. כִּרְבֵּל.

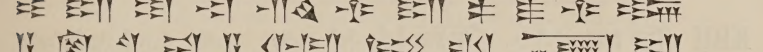
 , Gimirri karbal qati-sunu [suti] rappah; *the Scyths covering their hands with .....*—No. 6, N.R. 15.

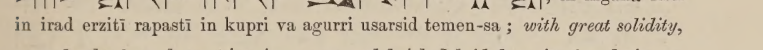
Rather doubtful. The Persian has *Saká Tigraḫudá*, which was rendered by Westergaard "Scythian archers," by Rawlinson "Toxophori," meaning the same. The Babylonian appears to signify "Scyths covering their hands with *rappah*," a word which I cannot explain. The Scythic does little more than transliterate the Persian, writing *Sakka appo tikrakautap*, "the Scyths who were Tigrakauda," with the pluralizing *p*. See *Gimirri*, in pp. 182–3. The Cimmerians [Κιμμέριοι] have, on account of their name, been looked at as Celts, and especially Welshmen [Cymry, pronounced Kymry]; but I am inclined to think *cymro* to be merely *cyn-brog*, "the first country." The Welsh dictionaries give us *cyn-mro*, with this meaning; cf. Pembroke = *pen-brog*, "land's end;" and *brogae Galli agrum dicunt*, quoted by Zeuss from an old scholiast on Juvenal; see Gram. Celt, p. 226. I have noticed under the same heading the reading *Nammiri* for *Gimirri*, as occurring twice in the Behistun Inscription. Although printed *Gimirri*, the alteration was sanctioned by Sir H. Rawlinson, who had originally so copied the word from the rock, but had subsequently changed it on the authority of Westergaard and Tasker's copies of the Nakhsh-i Rustam Inscription. See Journ. R.A.S., Vol. 15, p. 236.

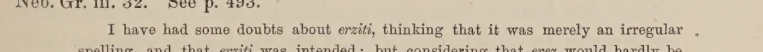
KRB  , kigallu, kigalle; *Solidity; Solid; a Solid Foundation.*

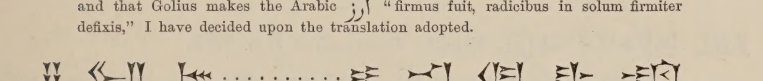
 , in kigallā ristī in irad erzitī rapastī in kupri va agurri usarsid temen-sa; *with great solidity, at a depth of much tenacity, in cement and brick I laid down its foundation.*—Neb. Gr. iii. 32. See p. 493.

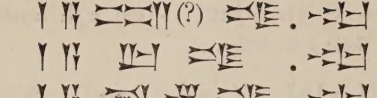
I have had some doubts about *erziti*, thinking that it was merely an irregular spelling, and that *erziti* was intended; but considering that *erez* would hardly be used in the sense of "ground," that ארז is rendered by "robur" in Zeph. ii. 14, and that Golius makes the Arabic ارز "firmus fuit, radicibus in solum firmiter defixis," I have decided upon the translation adopted.

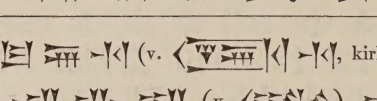
 , ṣalami ..... ina kigalli ramani-sunu sakis nanzuzu; *images on their own solid bases conspicuously were put up.*—Sen. Bit. iv. 15 = 40 BM 1.

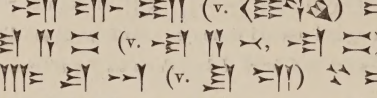
 , iṣid-ṣa ina irad kigallu usarsid; *its foundation in a solid depth I laid down.*—E.I.H. viii. 60. Nearly the same in Vol. 1, Sh. 52, No. 6, l. 4.

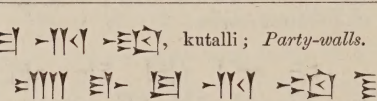
 , kigallī sa timme tamkabar sa aḫsa-sunu annapallī ziru-ssu ulmid; *the bases of the bronze figures(?) whose forms were admirable, upon it I placed.*—Neb. Yun 83. (A mere guess.)

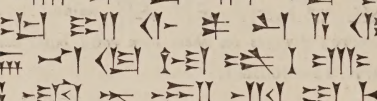
 , satirímu kaṣpi sa ẓippe kima ṣimáti-su ristáti uzziz ina kigallā .... simati sa kirib Bit-Zida; *ornaments of silver of the pediment as its chief device I erected on firm bases .... which (are) in Bit-Zida.*—Nerig. i. 32. See p. 515. Doubtful.

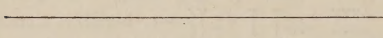
KRD  —43 II. 1 *a*.
„ 2*a*.
„ 3*a*.

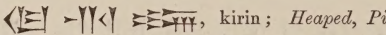
KRḪ  , kirḫu; *Citadel.* Syr. ܟܪܟܐ, cella.

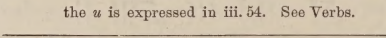

er marṣi dannis 2 durani labi kirḫu-su kima uban (v. suṣi) sade sakin; *a city strong very; two fortresses on opposite sides of its citadel, like tops of mountains (were) situated.*—Sard. ii. 105 = New Sard. ii. 23.

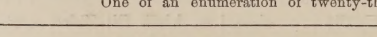
KRL  , kutalli; *Party-walls.* Heb. כֻּתֶּל.


hekal [bit-rab] kutalli-sa ana sutesur karasi paqádi kurrai ṣanaki nintaksu usepisu sarrani alikut maḫri abi-ya tūlu-sa ul ipsi subat-ṣa ẓuḫḫurat; *the palace (and) its dividing walls, for the custody of chariots, studs of horses, harness* (?) *(and) furniture, the preceding kings my ancestors made; its body was not, its site was small.*—Sen. T. vi. 28 = Neb. Yun. 55.

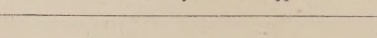
KRM  .—New Syl. 125. See p. 195.

KRN  , kirin; *Heaped, Piled.*—Tig. ii. 22; iii. 54; iv. 19.

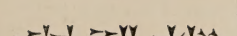
Perhaps *ukirin*, "I piled;" *u* is implied in  ; the *u* is expressed in iii. 54. See Verbs.

¶  , Kirini.—Tig. iv. 80.

One of an enumeration of twenty-three provinces of Nairi.

¶  , Karania.—Sard. iii. 99.

A city near the upper course of the Euphrates.

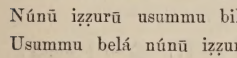
KRN 

karanā, kurunnū, kurunnu; *Horned Cattle.* Heb. קרן.

These forms occur in Neb. Gr. in three several passages, all of like general import: I have already printed them partially in pp. 92 and 433, without understanding anything more than that a statement is made of birds and fishes supplied for a lake, and I think cattle also for an adjoining park. I now give the three passages without any further attempt at explanation:—

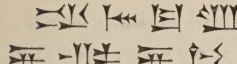
Núnū iẓẓuru usummu ḫilá ṣimat apparī dispā ḫisibtī sizbi dumuk-sa
Núnū iẓẓurū usummu bilá mat appariā daspā ṣiraru kurunnū
Usummu belá núnū iẓẓurū mat apparī tibik ṣiraru labbi mamis

amnū kurunnū daspā sikar ṣatū karanā ellu karanā.—Neb. Gr. i. 21.
sikar ṣatū karanā ellā dispa ḫisibtī sizbā hul-sa amnū.—Neb. Gr. ii. 32.
karanā satti-sā.—Neb. Gr. iii. 13.



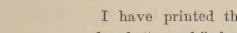
. . . . . kurunnu bikira ẓurra-sun nisakni gulá eli-sunu [muḫḫa-sunu] usakin;
. . . . . *horned beasts* . . . . . *upon them I placed.*—Esar vi. 39.

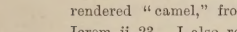
I have printed this already in p. 83, under *bikira*, which I have doubtfully rendered "camel," from a word translated "dromedaries," in Isaiah lx. 6, and Jerem. ii. 23. I also remember that *ẓiri*, "necks," occurs twice in the epigraphs of the Black Obelisk of Shalmaneser, meaning the "humps" of camels. I would, therefore, very doubtfully suggest for the missing bit of my translation "dromedaries whose humps (or necks) are placed high;" but several letters are damaged, and the words which I think I can read hardly afford any meaning suited to the context.

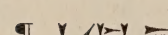


kurunnu dar(ṣi) laru biblat sadi elli risit mati kisitti qati-ya sa ana milki sarruti-ya uẓẓiba; *horned cattle . . . . . the midst of the lofty mountains, high places of the countries, acquisitions of my hands which for the glory of my royalty are enduring.*—Botta 154, 2 = 170.

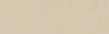
Doubtful. This passage and the one which follows it in the inscriptions are by no means clear on the monuments, and have not yet been successfully read.

 .—45 II. 58 *c*.

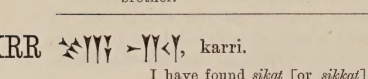
 .—Syl. 173.

¶  , Kirrí.—Obel. 139.

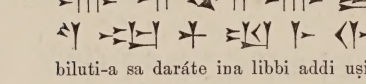
Name of the brother of a king of the Quai (Guai? p. 159), appointed by Shalmaneser to the government of Tarzi, one of the cities belonging to his brother.

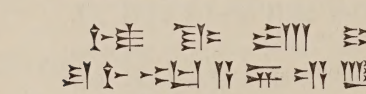
KRR  , karri.

I have found *ṣikat* [or *ṣikkat*] *karri* in the three following passages, meaning something ornamental (made of silver or copper) and useful (associated with columns, beams, &c.). I cannot translate *karri* in this combination; one of the values of *ṣikat*, "roofs, coverings," is suggested under *ziqqat* in p. 319:—

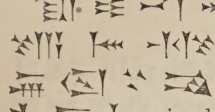
 , hekal ana subat sarruti-a ana multa'it biluti-a sa daráte ina libbi addi uṣim usarriḥ ṣikat karri tamkabar alme-si; *a palace for the seat of my royalty, for the fullness of my power, which* [*for future*] *generations in the interior I had prepared for, I placed* [*built*], *I consecrated; a roof of .... of copper I added to it.*—Monol. 15.

The use of *si* as in *alme-si* is exceptional, but it occurs twice more in this inscription, lines 35 and 36; see also Neb. Yun. 86 and Sen. T. vi. 27.

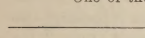
 , iz-iki iz-guṣuri ṣikat karri sa sukan kirib-sa la inasi in er sane hekal sanite la isakan; *the columns, the beams, the roofs .... which are placed in it he shall not take away; in a second city a second palace he shall not place.*—Mon. 29.

 , ẓulab taráni sa kirib barakkáni eṭuṣun usaḫlá yommis usnammir ṣikkat karri kaspi va eri kirib-sun usallim; *the fountains, whose jets I made play in the ponds, shone like the day; a covering ..... of silver and bronze in them I completed.*—39 BM 28 = Sen. B. iv. 8.

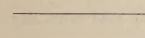
I think this reading and rendering better than what is printed in p. 319, but there is still some uncertainty remaining.

KRR  , sa ina ḫazzi sarri abi-ya ana karri ninzari suquru ina ṣaban sadi Ammanana usabtuni pani-su; (*building materials*) *which in the time of the kings my fathers for protected fortresses appropriated(?), in the parts of Mount Amanus were laid up before it.*—40 BM 45 = Sen. B. iv. 12. Uncertain.

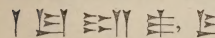
This passage should rather have been put in p. 595; it is part of an amplified narration of the building of a magnificent palace in Nineveh. A shorter account will be found in the last column of Taylor's Cylinder, of which translations have been printed by Dr. Oppert and Mr. Talbot. Two slightly-differing copies exist of the amplified account; both are unfortunately damaged, and the one published in 1850 by the British Museum, Sh. 38–42, is incorrectly printed, as might have been expected at that early date; the other is not yet printed.

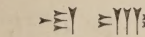
¶  , Durrigalzu.—Nab. Brok. Cyl. ii. 32. R.I. Vol. 1, Pl. 4, No. xiv. i. 4; ii. 1; iii. 3.

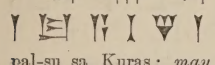
One of the early kings of Assyria. Dr. Oppert reads the name Kourigalzou.

¶  , Dur-Durrigalzi.—Tig. jun. 8.

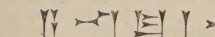
Occurs in a very long enumeration of the acquisitions of Tiglath Pileser.

¶  .—49 II. 59*c*.

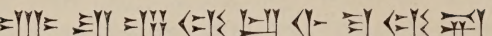
KRS  , Kuras; *Cyrus, king of Persia.*

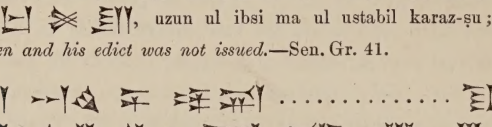
 , la umaṣṣanu sa la Barziya anaku pal-su sa Kuras; *may they not suppose(?) that I am not Bardes, his son of Cyrus.*—Beh. 21.

The first words are very uncertain; the others are perfectly clear. The redundant possessive pronoun is not uncommon in genuine Assyrian; see *er sarruti-su sa Arrame*, "his capital city of Arramu;" New Div. ii. 48.

 , anaku Barziya tur Kuras; *I am Bardes, son of Cyrus.*—Detached Inscr. No. 1, l. 3.

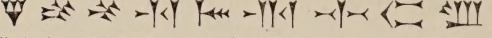
KRS , karaz; *an Edict.* Chald. כְּרָז.

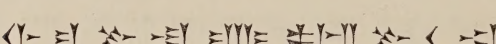
 , uzun ul ibsi ma ul ustabil karaz-ṣu; *the ear was not given and his edict was not issued.*—Sen. Gr. 41.

 , Assurbanipal ....., ... sa Shams u Yav uzni rapastā usaḫizu-su ma usuẓẓi ustabilu karaz-ṣu duppu ḫaruṭ iṣṭur iznik ipre; *Assurbanipal, king, &c., who the Sun-god and Yav wide ears have granted him* [*made him possess*], *and* (*who*) *hath set up and issued his edict, an engraved document hath written, compiled, and promulgated.*—Colophon in 43 II.

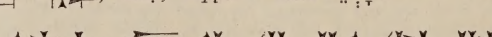
See Mr. Talbot's Glossary, No. 200, which has furnished me with this illustration. I consider *ḫarut* (or *ḫartū*) to be allied to the Hebrew חֶרֶט, a tool for engraving; the same word signifies in Hebrew a "bag" or "pocket;" see 2 Kings v. 23; it would be curious to find the mention of a "pocket edition," the slab is a small one. The word which I have transliterated *usuẓẓi* can only be so read by supposing an error in the first character; the second, which I have never seen in any other inscription, is shewn to be pronounced *uz* in Syl. 334.

I give two extracts more which I cannot translate, or even read with any confidence:—

 , sa gab mu iẓẓuri riti zurru gabdulu karaz nikláti.—Sh. Ph. i. 22.

 , sizbu la usabbú karaz-ṣun.—Assur b.p. ix. 53.

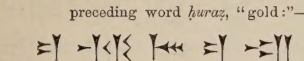
¶ , kiriṣ; *Support.* Heb. כַּרְסֵא.

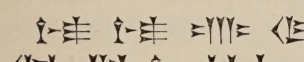
 , ḫari azpi ḫuraẓi kiris ibbi sa sitti-sunu amḫar; *sightly bracelets of gold,* (*and*) *the ivory supports of their feet I received.*—Sen. T. vi. 3. See pp. 367, 438.

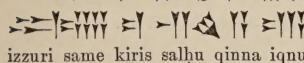
Doubtful; Dr. Oppert writes *les œuvres en ivoire.*

KRS

In the following passage *kiris* would seem to be some kind of metal; Mr. Talbot reads *kiris* "gold" in his notes on Sen. T. vi. 3 (Journ. R.A.S., Vol. 19, p. 164), unless there be some typographical error, which I suspect from the omission of the preceding word *ḫuraz*, "gold:"—

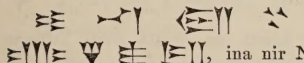

iz-iki iz-erni iz-surman bisli meṣir kiris va eri usalkis ma urattá babi-sun; *posts of pine and smooth box* (*with*) *bands of kiris and bronze I bound, and fastened* (or *strengthened*) *their gates.*—39 BM 24 = Sen. B. iv. 5.

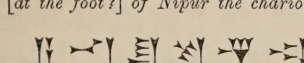

ẓuẓú kirib-sa aztil kiris salḫui saḫi izgi mili [adan] kísi ina libbi uvassir.—42 BM 44 = Sen. B. iv. 36.

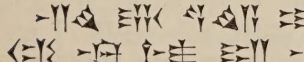

iẓẓuri same kiris salḫu qinna iqnun ma saḫ izgi mili [adan] kísi urappisu.—42 BM 47 = Sen. B. iv. 38.

I can only refer here to p. 316, where I have already said all I know about the two preceding extracts.

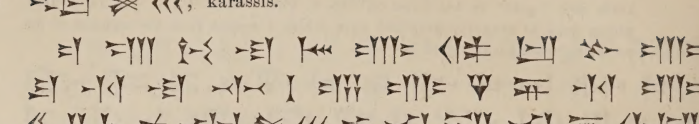
¶ , karasi; *Chariots.*

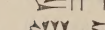

ina nir Nipur karasi usaskin; *in the neighbourhood* [*at the foot?*] *of Nipur the chariots I placed.*—Sen. T. iii. 71. See also iv. 8.

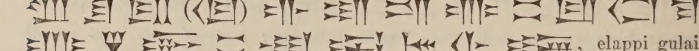

ana sutesur karasi; *for the custody of chariots, &c.*—Sen. T. vi. 28 = Neb. Yun. 55. See p. 606.

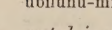

gipis ummani-ya ul upaḫḫir ma ul aqẓura karasi ..... ana Azdudi allik; *the power of my soldiers I did not restrain, I did not get together the chariots; to Ashdod I went.*—Botta 150, 2 = 98.

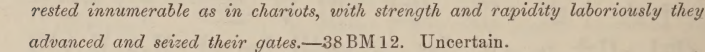
KRS , karassis.

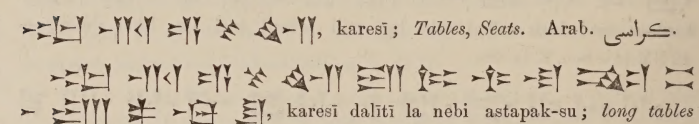
 , elappi gulai udibbú baḫulati-sun usaniḫú lammenu karassis ina danani va rusuqi marṣis ubilunu-mma usazbitu babi-sin; *ships large made ready their people, they rested innumerable as in chariots, with strength and rapidity laboriously they advanced and seized their gates.*—38 BM 12. Uncertain.

¶  , karesī; *Tables, Seats.* Arab. كراسى.

 , karesī dalītī la nebi astapak-su; *long tables* [*seats*], *not to be told, I accumulated them* [*it*].—Neb. Gr. iii. 25.

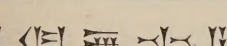
KRT  , kiriti, kireti, *obl. Humility.* Heb. פרע.

 , kali-sunu ina takulte u kireti ina iṣṣiqta siláti kirib-sa usesib; *all of them in service and humility, in obedience quiet, in it I established.*—Esar vi. 34. See p. 556.

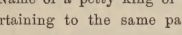
 , itti paḫati [bil-num, p. 85] mati-ya akli sapiri rubi sutris-i 14 yommi tamarta-sunu kabittu amḫar ina kiriti usesib-sunuti ma astakan(na) nigutu; *with the chiefs of my land, the able, the gracious, the*

KRT *princes, the officers; fourteen days their offering much I received, in humility I seated them, I established ordinances.*—Botta 10, 29.

This passage is compiled from Sheets 8, 9, 10, 15, 21, which are all mutilated in part, and all incorrectly engraved; but they supply each others' deficiencies. I suppose the fourteen days to apply to the acceptance of offerings from vanquished kings, who are stated in the preceding lines to have made their submission. Some of the epithets are uncertain, but the drift of the passage is hardly doubtful.

¶  , Kirtiara, Kirteara.—Sard. ii. 40, 59.

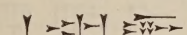
Name of a petty king of Larbusa (l. 40) and Bara (l. 59), two cities evidently appertaining to the same part of the country, which appears to be in or near Susiana.

KAS  .—Syl. 684.

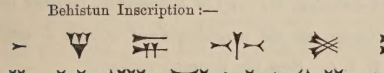
It has been suggested with great probability that the difference between and is graphic only; on the slabs is frequently written in this way , and when doubled, the characters very nearly resemble , which is a frequent form of *kas*. See p. 63.

.—Syl. 361.

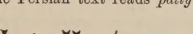
This monogram may possibly denote "enemy," or "hostility," but I have never seen it used.

 .—Syl. 548.

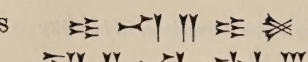
The Assyrian word is lost, but the meaning must be "two;" this is supposed to be corroborated by the Turanian analogies of *két*, *kāt*, *kyk*, and *iki* of Magyar, Ostiak, Wotiak, and Turkish; it is shewn also by the following passage from the Behistun Inscription:—

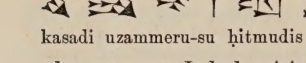
 , ina saniti II nikrut iphurunu-mma illiku' ana tarzi Umissi; *in the second time the rebels formed, and went to the meeting of Vomises.*—Beh. 55.

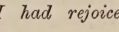
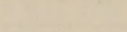
I should have supposed *saniti* to be "the second" in this passage, in which the Persian text has *patiy duvitiyam;* but in l. 51 we have *saniti* with a different monogram, where the Persian text reads *patiy tritiyam.*

 , Harranu.—38 II. 22*b*.

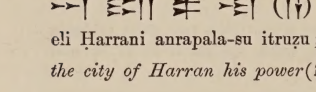
Proves that the monogram was pronounced *harran;* see p. 451, where further extracts, numbered 23 to 26, shew that *harran* denoted *urhu*, "path;" *daragu*, "road;" and *metequ*, "passage."

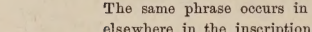
KAS  , ina 2-i ḫarran-ya ana Babel-ki sa ana kasadi uzammeru-su ḫitmudis allik; *in my second road, to Babylon, on whose capture I had rejoiced, eagerly I went.*—Bavian 43. Uncertain. See p. 409.

 , li' kali malki sa eli Ḫarrani anrapala-su itruṣu; *the victor* [*swallower*] *of all kings; who over the city of Harran his power(?) hath strengthened.*—Botta 175, 4.

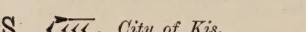
We have  and  in the parallel passages 172, 7, and 167, 8, still further proving the phonetic value of . The same phrase occurs in Sarg. 6, and the last clause in Botta 16, 11; 36, 8; and elsewhere in the inscriptions of Sargon: it is a sort of title of that monarch. I have no clue to the meaning of *anrapala*.

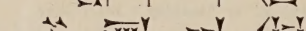
KIS , *City of Kis.*

 , sa Marduk-pal-adanna sarri Kardunias adi ummani Numma-ki riṣi-su ina tamirti Kis-ki astakan abikta-su [sisi-su]; *of Merodach-baladan, the king of Kardunias, together with the warriors of Elam his auxiliaries, in the neighbourhood of Kis I settled his defeat.*—Sen. T. i. 21 = Sen. B. i. 4. Sen. Gr. 6 omits *riṣi-su*.

¶  .—60 II. 6 *a*.

From a list of Gods and of the cities in which they had seats.

¶  .—Syl. 383.

¶  , kísi.—42 BM 45 and 47 = Sen. B. iv. 37 and 39.

May be the name of some bird, but very uncertain; see p. 316.

KuS (𒆠 𒄑𒀀) 𒅗𒁹𒈾 . 𒀀𒋗 𒌋𒌋 𒀀𒉡𒀀.—48 II. 48 *b*.

The monogram is shewn here to have been pronounced *kus*; and it is explained by 𒀀𒋗 𒌋𒌋 𒀀𒉡𒀀, *náhu*, "to rest," "to be tranquil," the Hebrew נוּחַ. This is corroborated by lines 6, 7, 8, where we have 𒅗𒀀𒋗 𒄭𒀀𒈬𒁹𒈾, *manaḫta*, "repose," Heb. מְנוּחָה, and 𒌋𒌋 𒄑𒀀 𒀀𒉡𒀀, *aniḫu*, "I rest," Heb. אנוּחַ. See Sard. i. 44 (printed in p. 348), where the monarch says that at the commencement of his reign the Sun-god threw his beneficent shade [𒅗𒁹𒈾] upon him.

¶ 𒀀 𒆠 𒅗 . 𒀭𒆠 . 𒁀𒀀 𒆠𒅗.—New Syl. 86.

𒀀 𒄭𒀀𒈬𒁹𒈾 . 𒀀𒌋 𒆗 . 𒆠 𒅗.—Syl. 426.

¶ 𒁀𒌋 𒆠 𒄑𒁹𒈾 𒅗, Kúsu; *Cush.*—No. 6, N.R. l. 31. See p. 591.

KSB 𒀀𒅆𒆠 𒄑𒅆𒆠𒌋, kaṣap; *Price, Money.* Heb. כֶּסֶף.

𒀀𒅆𒆠 𒄑𒅆𒆠𒌋 𒌋𒌋 𒀀𒁹𒁹 𒉺 𒀀𒋗 𒀭 𒌋𒌋 𒅗 𒆠𒀭 𒄑𒀀
𒀀𒀜 𒄑𒄑 𒅗𒁹𒈾𒁹𒈾 𒄑 𒌋𒌋 𒁀𒁀 𒀭 𒌋𒌋 𒌋𒌋 𒆠 𒀜 I 𒆠𒁀𒁀 𒀀
𒆠𒀭𒆠𒌋 𒀀 𒀀𒅆𒆠 𒄑 𒌋𒌋 𒀀𒋗 𒀀𒉡 𒉺 I 𒀜 𒄑𒁹𒈾 𒁀𒁀𒁹𒈾𒁹𒈾 𒆠𒅗
𒄑 𒅗 𒀀𒋗𒀀 𒀀𒉡𒀀𒀀 𒄑𒁹𒈾𒁀 𒀀𒉡𒀀 𒀀𒋗 𒆠𒅗 𒀀𒀜 𒆠𒌋𒌋 𒆠𒀭
𒀀𒅆𒆠 𒄑𒅆𒆠𒌋 𒌋𒌋 𒀀𒁹𒁹 𒆠𒅗 𒅗𒁹𒈾 𒁀𒁀 𒀀𒁹𒁹
𒆠𒂗 𒅗𒅆𒆠 𒌋𒌋 𒀀𒁹𒁹 𒌋𒌋 𒅗𒅆𒆠 𒄑 𒀜 I 𒀜 𒅗𒅆 𒆠𒌋 I 𒀜 𒀀𒉡𒀀,
kaṣap eqili [alibi] eri sásu kí pí duppáte sa aimanu-su kaṣpa va tūkabar ana bili-sunu utir ma assu riggati la rusí sa kaṣap eqil la ẓibú eqil miḫir eqil aḫir panu-sunu addin-sunuti; *the price of the lands of that city, according to the face of the tablets of its guarantee* [*title-deeds*], *silver and copper, to the owners of them I returned, and in solid bullion* [*weights not beaten*]; *who the price of the land not wished for, land before* (*or*) *land behind instead of them, I gave them.*—Sard. 41 and 42.

See Journ. R.A.S. 1864, p. 208, where Sir H. Rawlinson remarks "I am not sure "whether the words 'silver and copper' refer to the weight of metal given to the "proprietors for their lands, or to the material of the tablets on which the title-"deeds were written..... Probably, however, the latter is the true application; "as I have never in one single instance found copper given as a representative of "value, although gold, silver, and iron are mentioned in almost every transaction "of sale or barter."

¶ I 𒆠𒅗 𒆠𒀭 𒅗𒌋 . 𒅗𒌋𒌋 . 𒀀𒉡𒀀 𒅆𒀜 𒅆𒆠.—Syl. 120.

¶ 𒄩 𒁹𒈾, Kazbu. See p. 545.

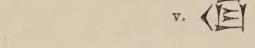
KSD , kasadu, kasadi, kasad; *Approach; Acquisition.* Arab. كسد.

The root KSD implies nearness, and may be rendered "approach," "reach," "attain," "take possession," "capture." Arabic dictionaries give us *kashdu*, "gain;" *kushdu*, "a relation;" *kashudu*, "qui affinitatem contrahit." The Assyrian forms are—

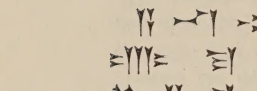
Kasad; capture, acquisition, taking possession, arrival, &c.
Kasid (active participle); the acquirer, or conqueror.
Kisud (passive ditto); the captured, a captive.
Kisad; neighbourhood, presence; near.
Kisid; the thing acquired, an acquisition.

The monogram is used for the root KSD both in nouns and verbs; see , var. , *aksud*, "I captured," Sard. ii. 37; , v. , *aktasad*, the same, Sard. ii. 32; , v. , *kisitti*, "acquisition," St. 15.

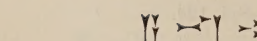
¶ *Kasad, kasadu*, &c.; Arrival, Attainment, Capture:—

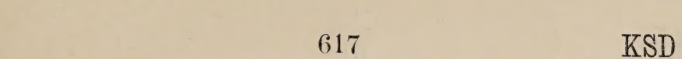
 , sar Numma-ki kasad erani-su isme ma imqut-su [imquṣu] ḫattā; *the king of Elam (of) the capture of his cities heard, and fear struck him.*—Neb. Yun. 39.

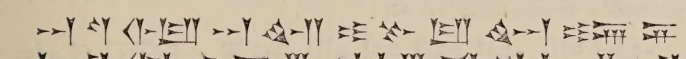
In the parallel Sen. T. iv. 69 and 70 we have for , *Elamú* for *Numma-ki*, and for *kisad*. See both passages in page 410, and observe the very singular dislocation of words in the Sen. T. inscription.

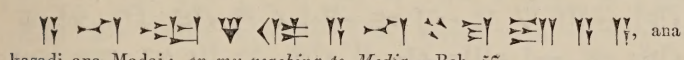
 , ana kasad Muzri Asur bilu umahra-ni ma birti Elamuni ..... lu azbat Muzri ana ṣiḫarti-sa aksud; *to the capture of Muzur Assur the lord urged me, and through the mountains of Elamuni ..... I took (my way); Muzur to its entirety I captured.*—Tig. v. 67.

See a similar construction in iii. 41, at the bottom of p. 126. I think *birti azbat* in such sentences implies a passage through mountains.

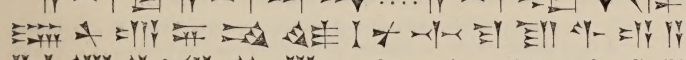
 , ana kasad mati satina astakan pani-ya; *to the acquisition of these countries I set my face,* (or *I put before me*).—Botta 146, 4 = 40.

KSD 
ili rabi ina ṭub libbi va kasad irninte ṭabis l'iṭṭarru-su; *may the great gods in goodness of heart and acquisition of triumphs preserve him.*—Tig. viii. 62.

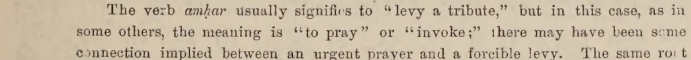

Shams va Yav ibulu'inni anna kíni sa kasadu teminna Bit-Ulbar; *the Sun-god and Yav brought to me the high favour of attaining the written tablet of Bit-Ulbar.*—Nab. Br. Cyl. ii. 50. See note on *temin*, p. 513.


ana kasadi ana Madai; *on my reaching to Media.*—Beh. 57.

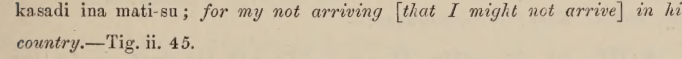
Kasadi is *kasad-i*, "my reaching." See *usmani*, "my camp," *qati*, "my hand," in Dr. Hincks's Grammar, Journ. R.A.S. 1866, pp. 518–9.


anaku ana Assur, &c., ana kasadi ailí danni amḫar-sunuti ma ṣupe-a urrud(?) ismú; *I to Assur, &c., on the arrival of the powerful enemies, prayed to them, and my prayers .... they heard.*—Sen. T. v. 52.

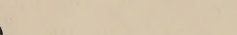
The verb *amḫar* usually signifies to "levy a tribute," but in this case, as in some others, the meaning is "to pray" or "invoke;" there may have been some connection implied between an urgent prayer and a forcible levy. The same root signifies "pouring out libations;" see *muḫḫuru* and *umaḫḫir* in 7 I, ix. A, l. 3. I cannot find a value for *urrut* (or *likrut*); it occurs again in l. 2 and l. 75, where it is equally unintelligible to me; I do not remember it elsewhere.

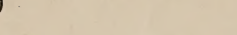

ana la kasadi ina mati-su; *for my not arriving* [*that I might not arrive*] *in his country.*—Tig. ii. 45.

Kasadā appears as a nominative in the inscriptions of Babylon:—

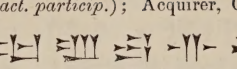

kun kuṣṣi [iz-guza] labari ṣale sumkutu nakiri kasadā mada aibi ana siriktī surkā; *stability of throne, long years, slaughter of rebels, capture much of enemies, to length lengthen.*—Birs ii. 22.

KSD *Kasid* (*act. particip.*); Acquirer, Conqueror:—

 , kasid kiprat aibi; *acquirer of the places of enemies.*—Tig. iv. 41.

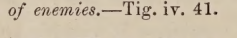
 , kasid mati aibi; *acquirer of the countries of enemies.*—Tig. vii. 42.

, kasid er Ṣidunni sa ina gapli tamtī; *the acquirer of the city of Sidon which* (*is*) *in the midst of the sea.*—Esar i. 9.

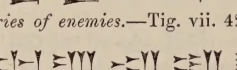
 , kasid ultu [ta] tamti anta u tamti kita sa Nairi u tamti rabite sa dimu Shamsi adi sati Ḥamani; *acquirer from the upper sea and lower sea of Nairi, and the great sea of the setting sun, to mount Amanus.*—12 BM 14.

See a similar sentence extending to six lines, beginning 1 Pul 5, *kasid ta muṣiluna sa napiḫ shamsi*, "from the highway of the rising sun," and ending at l. 11, with *adi tamtī rabiti sa napiḫ shamsi*, "to the great sea of the setting sun;" with a dozen names of countries and one or two little descriptive words intervening.

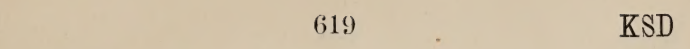
Kisudi (*pass. particip.*); Captives:—

 , kabiṣ kisudi nisi Ḥilakki Duha asibut ḥarsani sa diḫi Tabal; *treading on captives, the men of Cilicia and Duha inhabiting the forests which* (*are*) *facing Tabal.*—Esar ii. 10. See pp. 227 and 520.

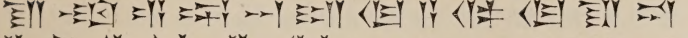
Kisad, kisadi; Near; Neighbourhood:—

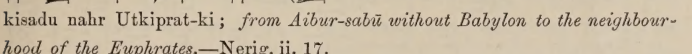
 , illamú-a ina Ḥalule sa kisad Tiggar miskunu ṣidirta pan maski-ya ẓabtu ma usa'alu izkuti-sun; *before me in Ḥalul which near the Tigris is situated, ranks before my lines they occupied, and shot forth their arrows.*—Sen. T. v. 48.

Not quite certain; see pp. 121 and 314. See Botta 145, 10 = 22; 16ter. 86.

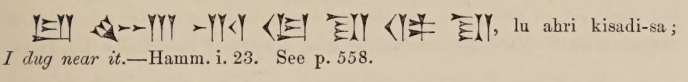
KSD  , istu Ai-ibur-sabū ṣule Babel-ki adi kisadu nahr Utkiprat-ki; *from Aibur-sabū without Babylon to the neighbourhood of the Euphrates.*—Nerig. ii. 17.

I take *ṣule*, "without," from Dr. Oppert's Grammar, 2nd edit., p. 95; but see *subat-ṣule-ṣu*, Sen. Gr. 40, printed in p. 4.

 , lu ahri kisadi-sa; *I dug near it.*—Hamm. i. 23. See p. 558.

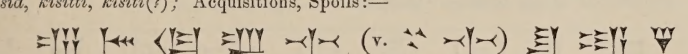
 , qaqqadi [risdu] Ṣanduarri va Abdimilkutti ina kisadi nisi rabi-sun alib; *the heads of Ṣanduar and Abdimilkut in the presence* [*nearness*] *of their great men I suspended.*—Esar i. 51.

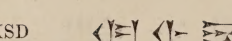
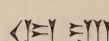
I follow Dr. Oppert in translating *alib* "I suspended," but I do not know the root of the verb.

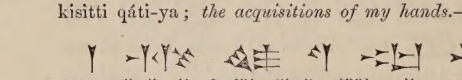

kisadate-sunu unakkiṣ azlis akrate napsate-sunu uparri' guhis kima mili [alib] gapsi sa sagabtā ṣimani va munni-sunu usardá; *their country without I laid waste completely; (their) fields and their lives I destroyed within; like a great torrent of rain (their) valuables and their treasure I swept down.*—Sen. T. v. 76.

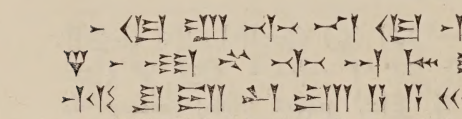
In the above passage I have supposed *kisadate* to be a plural of *kisad*, and to signify the country in the neighbourhood. *Munni* I read "treasure," not coin, but gold and silver, from מנה; but the whole passage is somewhat uncertain. See former attempts in pp. 172, 190, 350.

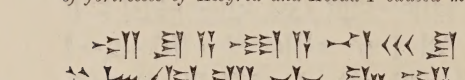
Kisid, kisitti, kisiti(?); Acquisitions, Spoils:—

 , nisi [un] kisitti qati-ya [su-ya] sa mati sa apilu-sina-ni sa ..... alqá ina libbi usazbit; *the people, the acquisitions of my hands, of the countries which I had captured of (many countries here named), I collected, (and) within I settled them* [*made them occupy*].—St. 15.

KSD  (v.) 
kisitti qáti-ya; *the acquisitions of my hands.*—Tig. vii. 3.

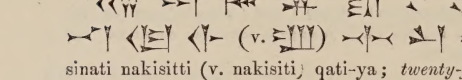

1 numḫar tamkabar 1 nirmak tamkabar sa kisitti va madatte sa Kummuḫi ana Asur bili-ya akiṣ; *one numkhar of copper and one nirmak of copper, of the spoils and tribute of Comukha, to Assur my lord I dedicated.*—Tig. ii. 59.

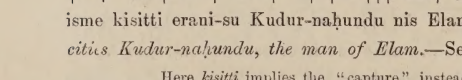

ina kisitti nakiri matlûti sa ina tukulti ili rabi bili-ya iksuda qata-ya issid maḫazi sa Assur-ki u Akkad-ki usepis; *of the accumulated(?) spoils from rebels which, in the service of the great gods, my lords, my hands had taken, the foundation of fortresses of Assyria and Accad I caused make.*—Esar iv. 42.

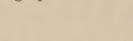

er suatu ana issuti azbat nisi mati kisitti ka[pi-ya [su-ya] ina libbi usesib; *that city again I occupied, the men of the countries, the acquisitions of my hands, within it I seated.*—Botta 142, 2 = 62.

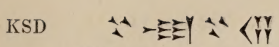
Dr. Oppert translates here and elsewhere (l. 65) the city I "rebuilt," but it was only a re-occupation. *Zabat*, I think, can only imply "taking."

In the following line we have the passive form *nakisitti* in the same sense:—

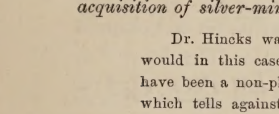

(v.) 25 ilani sa mati sinati nakisitti (v. nakisiti) qati-ya; *twenty-five gods of those countries, the acquisitions of my hands.*—Tig. iv. 33.


isme kisitti erani-su Kudur-naḫundu nis Elamú; *heard of the capture of his cities Kudur-naḫundu, the man of Elam.*—Sen. T. iv. 69.

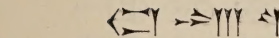
Here *kisitti* implies the "capture" instead of the "thing captured." I do not remember finding this elsewhere except in the doubtful case of  in the next extract. I enclose the irregular *ma* in parenthesis, because I do not see it in the photograph.

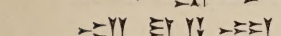
KSD  , kisittu sad kaṣpi sad mulí sad abn izzir rabi alik; (*to*) *the acquisition of silver-mines, salt-mines, alabaster quarries, I went.*—Obel. 105.

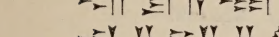
Dr. Hincks was inclined to read the first word *sattu*, "mines;" but the *sad* would in this case hardly be repeated; perhaps, however, the repeated *sad* may have been a non-phonetic determinative, and *kisittu* should be the thing captured, which tells against my interpretation. The omission of a preposition before an objective noun I have never seen elsewhere connected with the verb *kalak*.


numgir tamkabar epus kisiti mati sa ina ili-ya bili-ya aksudu er suatu ana la zabate va dur-su lá razapi ina eli alṭur; *a tablet of copper I made, the spoil of the countries which, through my god my lord, I took; "that city not to be occupied, and its wall not to be built," upon it I wrote.*—Tig. vi. 16.

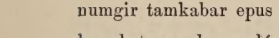
I have translated *ili-ya* "my god," instead of "Assur," "Ya," and "Jah," of the earlier translators. In this I follow Dr. Oppert's more recent version.

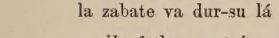
 , ina puluḥti izkui Assur kasiduti . . . . .—Assur b.p. viii. 59. Doubtful.

¶  .—Syl. 250.

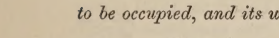
 .—23 II. 3*a*.

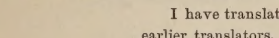
The right-hand column must have had *kuṣṣu*, "throne," in this last extract.

KSI  , Kasiyara.—Tig. i. 72.

 , Kasiyari.—Brok. Obel. i. 17.

A hilly country on the road to Comukha. See *Biyari*, p. 83.

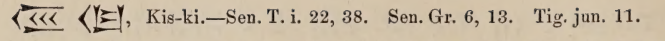
KSK  , Kaski.—Sarg. 15.

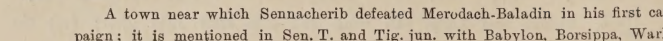
 , Kaskayai.—Tig. ii. 100.

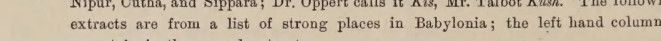
I have put these two forms together, but I am now inclined to think the places are not the same; the former word occurs in an enumeration of all the provinces subject to Sargon, but it is inserted in that part of the enumeration which includes Armenia; Dr. Oppert renders it Colchis. The word in the inscription of Tiglath Pileser is expressly mentioned as designating a people of Syria [of the Hittites].

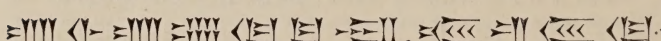
KSK , Kis-ki.—Sen. T. i. 22, 38. Sen. Gr. 6, 13. Tig. jun. 11.

A town near which Sennacherib defeated Merodach-Baladin in his first campaign; it is mentioned in Sen. T. and Tig. jun. with Babylon, Borsippa, Warka, Nipur, Cutha, and Sippara; Dr. Oppert calls it *Kis*, Mr. Talbot *Kush*. The following extracts are from a list of strong places in Babylonia; the left hand column is uncertain in the second extract:—

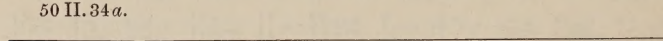

50 II. 12*a*.

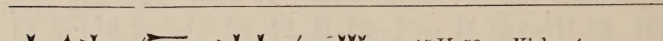

50 II. 34*a*.

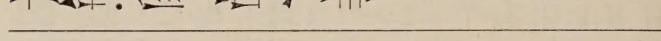
¶  .—45 II. 52*c*. Kiskanú.

KSL  , kiṣal, *c.* kiṣallu, *n.* kiṣalli, *g.* kiṣalla, *ac.* *Altar*, *Mound*. Chal. כִּסְלָא.

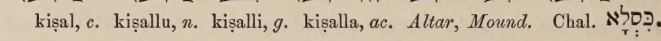
The Chaldee word is rendered by Castell "tumulus, agger;" but *kiṣallu* appears sometimes with a meaning which I cannot determine. The monograms and are used in the sense of "altar."

 , kiṣallī.—Syl. 363.

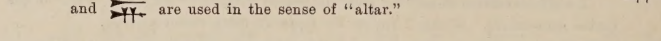
 , kiṣallu „ 459.

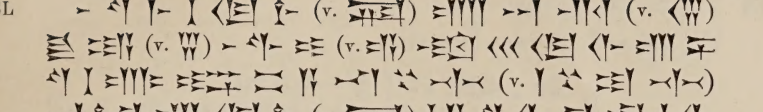
 , kiṣalli [ni] l'ipsus lu-niqu l'iqqi ana asri-sunu l'utir; *may he raise altars, sacrifice a victim, (and) set (them) up again in their places.*—Tig. viii. 57.

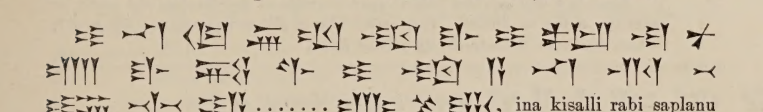
This is exactly Sir H. Rawlinson's translation; see also l. 48, where there is a similar passage, but in the first person.

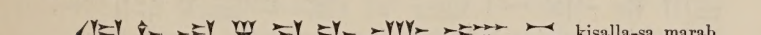
 , kiṣal l'ibsus lu-niqu l'ikki ana asri-su l'utir; *the altar may he cleanse, a victim may he sacrifice, to its place may he restore.*—Sen. T. vi. 69.

Dr. Oppert has recently translated *kiṣal* "bas-relief."

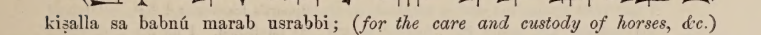
 , kiṣal ṭabbat iz-erini (-nu) . . . . . aslula; *handsome altars(?) of cedar-wood . . . . I carried away.*—Sard. i. 87.

KSL  , ina yomme su kiṣal bit Istar bilat-ya ina pí liski siqit bani parsu urabbi ana kisitti Beltis kiṣal suatū pan [si] maḫir-si ukka (v. ukki); *in that day the altar of the House of Istar, my lady, in the entrance of the quiet chamber of retirement(?) I enlarged, to the possessions of Beltis that altar in her presence I dedicated.*—2 Beltis 6, 7. Doubtful.

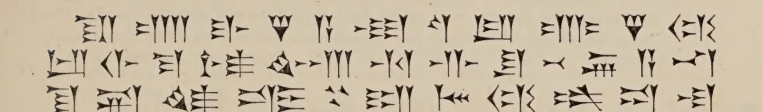
 , ina kiṣalli rabi saplanu hekal aben píli ana ribat sarruti-ya ..... usepis; *on the large mound below, a palace of fine stone for the greatness of my royalty .... I caused build.*—Neb. Yun. 82.

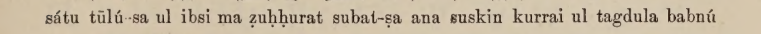
 , kiṣalla-sa marab urabbi; *its mound greatly I enlarged.*—Esar vi. 17. "Treasure-rooms."—Talb.

I do not see what *kiṣal* and *babnú* mean in the following passages, which are connected with the custody and management of horses:—

 , kiṣalla sa babnú marab usrabbi; (*for the care and custody of horses, &c.*) *the* kiṣalla sa babnú *greatly I enlarged.*—Sen. T. vi. 60 = Neb. Yun. 67.

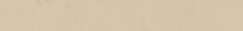
Dr. Oppert renders this "j'ai agrandi la grande cour de la porte, *nu magal*;" Mr. Talbot has "I greatly extended the defences(?) of the great gate of Nuva;" but I believe *babnú* to be one word.

 , sa hekali sátu tūlú-sa ul ibsi ma ẓuḫḫurat subat-ṣa ana suskin kurrai ul tagdula babnú kiṣallu labaris yommi; *of that palace its body was not* (i.e. *the body of the building no longer existed*), *and small was its site; for the establishment of horses, large was not the* babnú kisallu *of the old days.*—Neb. Yun. 58.

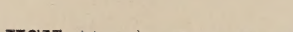
KSM  , kissat. See p. 627.

KSN , Ḫarani.—Tig. vi. 71.

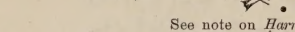
, Ḫarran.—Botta 172, 7.

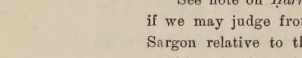
 .—38 II. 22*b*.

See note on *Ḫarran*, p. 452; but *Ḫarran* must imply something more important, if we may judge from passages which occur so frequently in the inscriptions of Sargon relative to the laws of Assyria and Ḫarran; see the note on *Kidinni*, in p. 535, and collate the passages in Sarg. 6; Botta 36, 8; 16, 10; 144, 10 = 10, &c.

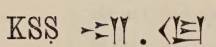
KSṢ  , Kiseṣu, Kiseṣī.—Botta 16, 16; 146, 23 = 59.

Name of a city to which Sargon gave the name of Kar-Marduk, and where he erected a statue of himself. It is named among places in Armenia. See p. 597, where that name is inadvertently printed *Kiṣeṣi*.

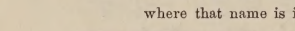
KSP  , kispáte; *Some Material of War.*

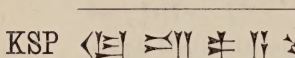
 , epis kispáte mitpanate va uẓẓi nintaksu unutu taḫazi nazmadi kurrai.—Sen. T. vi. 56.

I have inserted this already in pp. 149 and 369, but without any translation; it is part of a longer passage mentioning the erection of a large barrack or store-house, for containing and exercising horses, chariots, &c. We might read it "to make *kispáte mitpanate* and to put up furniture, wealth of war, yokes of horses, &c." I had read *biznate*, but seeing *mitpanate* in Dr. Oppert's transcript I have examined the cylinder, and found instead of , as published. I do not understand either of these words.

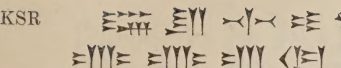
KSR  . Kasar; *a King.*—43 II. 42*c*.

The resemblance of Kasar and Καῖσαρ is curious. I hardly venture to suggest any connection, but the word might have been borrowed from the Greeks; the name was recorded historically five centuries B.C., and was no doubt known much earlier.

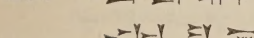
¶  , kiṣurri; *Tracts of Land.* Arab. كسر.

 , Kammanu ana ṣiḫarti-su usazbit ma urappisa ki-surri (mati suatu); *Kammanu in its entirety I caused take, and extended the lands (of that country).*—Botta 148, 10 = 82.

I am not sure that the words in parenthesis should be included.

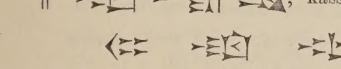
KSR  , Ṣutí ẓabi zeri ina tuqulti usamqiṭ kisurri-sunu masuti sa ina diliḫ mat ibbilu usadgila panu-ssun; *the Nomades, men of the desert, to servitude I subdued, their waste lands which in the troubles of the country were spoiled, I gave up to them.*—Botta 152, 4 = 136. Uncertain.

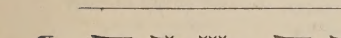
KSS , kasus; *a Servant*, or *Worshipper.*

 , kasus ili rabi; *servant of the great gods.*—Sard. i. 11, 21; iii. 127. St. 1.

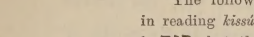
Epithet of Sardanapalus; I have not seen the word elsewhere, and I do not know any Semitic analogy, but the meaning cannot be far wrong.

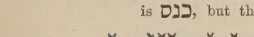
¶ , kassā; *Gathering, Accumulation.*

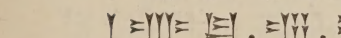
 , mili kassā mee rabutī kima gibis tihamtī usalmi's; *by a flood, a gathering of waters great like the depth of the sea, I secured it.*—Neb. Gr. ii. 12.

¶  , kissú, kissuti, *g.* kissuta, *a. People, Nation; Supremacy.* Chal. כנשׁ.

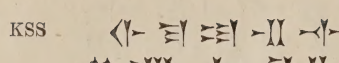
The following extracts from the syllabary will, I think, justify a translator in reading *kissú* and *kissuti* "people" or "nation." It is true that the Hebrew root is כנס, but the Chaldee has כנשׁ:—

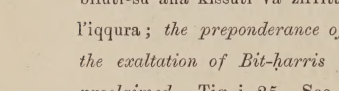
 .—Syl. 659.

 .—Syl. 378. See p. 288.

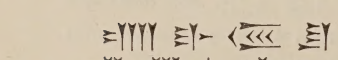
 , ina lite kissu-ya va sibbiluti l'irtadu-su; *by tributes(?) my nation and my power may they extend.*—Monol. 50.

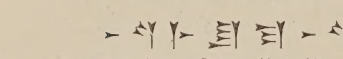
I am inclined to think this word should have been written *kissuti*, and have translated accordingly. More than one value may be attributed to *lite*, which I shall consider more carefully in its place.

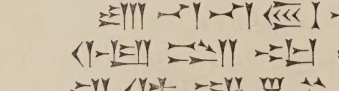
KSS  , simat biluti-su ana kissuti va zirritti-su ana manzaz Bit-ḫarris mat satra ana daris l'iqqura; *the preponderance of his power to his people and his lineage, for the exaltation of Bit-ḫarris of the land of the east, for ever may it be proclaimed.*—Tig. i. 25. See pp. 137, 383, 453.

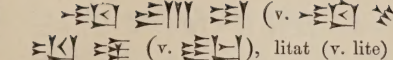
 , sa kissuta va tanana ana milqi-ya isrukuni mizir mati-sunu rubbusa ikbiuni galli-sunu [izku] dannuti abub tūḫari qáti-ya l'usatmeḫu; (*the gods*) *who legions and laws to my dominions have furnished, an extended border of their countries have declared,* (*and*) *their mighty servants, loving war, to my hands they have entrusted.*—Tig. i. 47.

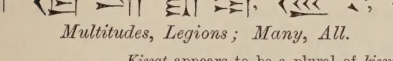
Some words are doubtful here.

 , hekal kissute-ya subat sarruti-ya sa er Kalḫi la inadi; *the palace of my supremacy, the seat of my royalty, which is Calah, he shall not surrender.*—Monol. 27.

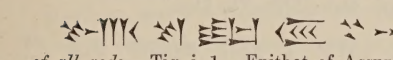
 , ina yomme suma ina pi ili rabi sarruti biluti kissuti uzá; *at that time, by the mouth of the great gods, to royalty, to power, to supremacy I rose.*—Sard. i. 31.

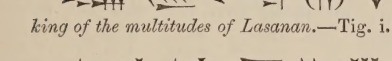
 , tanana kissuti-ya suturte va ilkakat gurdi-ya sa mati Nairi etappasu in libbi aṣṭur [sar]; *the laws*(*?*) *of my surpassing nation and the accounts* (qy. *pictures*) *of my conquests of the lands of Nairi* (*which*) *I had effected, upon it I wrote.*—Sard. ii. 6.

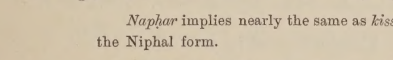
KSS  (v.)   (v.), litat (v. lite) kissuti ina libbi alṭur [v. sar]; *the records of my nation upon it I wrote.*—Sard. ii. 91.

¶  , kissat, kissati; *Multitudes, Legions; Many, All.*

Kissat appears to be a plural of *kissu;* it would, therefore, imply "gatherings." Dr. Oppert usually translates "legions," with which no fault can be found; I often use "many," or "all," as more convenient, though not so literal.

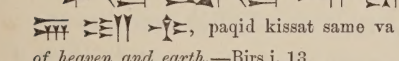
 , mustesar kissat ili; *ruler of all gods.*—Tig. i. 1. Epithet of Assur.

 , sar kissat Lasanan; *king of the multitudes of Lasanan.*—Tig. i. 29. One cylinder has only.

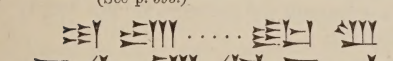
 (v.), sa napḫar kissat nisi ibilu; *who many legions of men is ruling.*—Sard. i. 36.

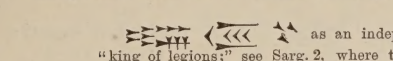
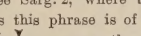
Napḫar implies nearly the same as *kissat;* etymologically it would be "gathered," the Niphal form.

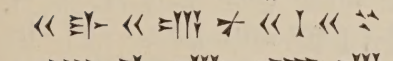
In Babylonian *kissat* is written in all letters:—

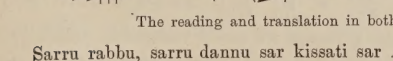
 , paqid kissat same va irṣiti; *administrator of the whole of heaven and earth.*—Birs i. 13.

In the following extract I think the verb *takipa* is allied to *kipa,* "governor." (See p. 593.)

 , atta ..... sarruti kissat nisi takipa-nni; *thou . . . to the rule of many men hast appointed me.*—E.I.H. i. 64.

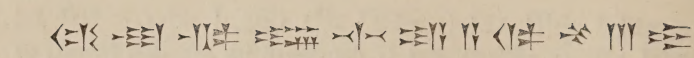
 as an independent clause would be read *sar kissati,* "king of legions;" see Sarg. 2, where there is a variant . In the titles of kings this phrase is of frequent occurrence, and it is not unfrequently made by  ; compare the following lines:—

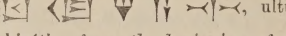
 .—1 Pul. 1; 3 Pul. 2.

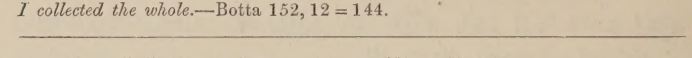
 .—Sarg. 2.

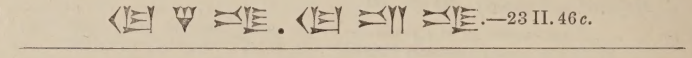
The reading and translation in both cases will be as follows:—

Sarru rabbu, sarru dannu sar kissati sar Assur-ki; *king great, king powerful, king of legions, king of Assyria.*

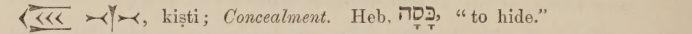
KSS  , ultu ris sarruti-ya adi sanat [mu] 3-kan uqali kisáti; *from the beginning of my reign to my third year I collected the whole.*—Botta 152, 12 = 144.

KST  .—23 II. 46*c*.

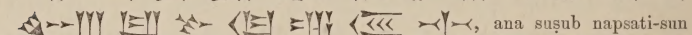
¶  , kiṣti; *Concealment.* Heb. כְּסָה, "to hide."

 , ana suṣub napsati-sun [zi-sun] innaptū iḫlupu kirib kiṣti; *for saving their lives they fled, they passed into concealment.*

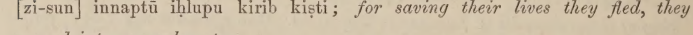
This is taken from a battle-scene in the British Museum, published by Dr. Hincks, at p. 35 of his Polyphony, Dublin, 1863. Dr. Hincks reads *qiṣti*, "thorns," Heb. קוֹץ.

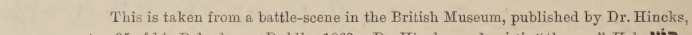
¶  , Kustaspi, *g.*—Tig. jun. 57.

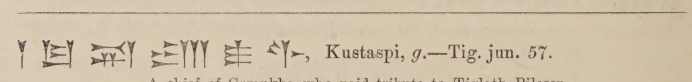
A chief of Comukha who paid tribute to Tiglath Pileser.

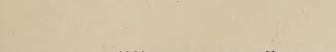
KT  , kitī, kita; *the Earth; the Country, Land.*

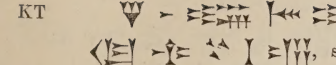
Kitī is Accadian, and it is usually, I think, pronounced *irṣiti* by students of Assyrian. Perhaps we should say that is *irṣi* (אֶרֶץ, Heb.), and *ti* the phonetic complement (see Syl. 182, printed in p. 505). *Kita* may be considered an adverb, meaning "below," and it is frequently used in contrast with *anta*, "upper;" in Accadian "earth-in" and "heaven-in."

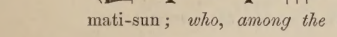
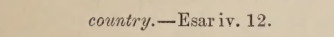
 , ditar shame [an-e] va irṣiti [kiti]; *ruler of heaven and earth.*—Obel. 8.

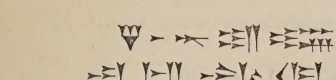
 , kabiṣi kitī rapasti; *subduer of the broad earth.*—Sard. i. 5.

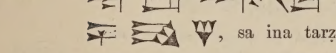
 , Teuspá Gimirrai ẓab manda sa asar-su ruhuqu ina kitī Ḫubusqa adi gimir ummani-su ura(ṣ)ṣiba ina iẓku; *Teuspá the Cimmerian, an exiled warrior, whose place was afar in the land of Ḫubusqa, with all his soldiers, I pierced with arrows.*—Esar ii. 8.

KT  , sa ina sarri abi-ya [ad-ya] nin la ikbuṣu kitī mati-sun; *who, among the kings my fathers none had ever subjected their country.*—Esar iv. 12.

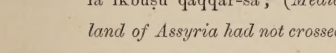
 , sa ina tarṣi sarri abi-ya kitī Assur-ki la ippalkitunu-mma la ikbuṣu qaqqar-sa; (*Medians*) *who in the face of the kings my fathers the land of Assyria had not crossed, and had not subjected its territory.*—Esar iv. 23.

¶  , anta;  , kita; *Above, Below:*—

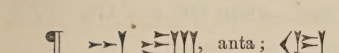
 , kasid ultu [ta] tamti anta u tamti kita sa Nairi u tamti rabite sa dimu shamsi adi sad Ḥamani Ḥatte ana patgimri-sa; *conquering from the upper sea and lower sea of Nairi and the great sea of the setting sun, to Mount Amanus (and) Syria [Hittites], the whole of it.*—12 BM 15.

 , ina 24 pali-ya Zaba anta(u) etebir; *in my twenty-fourth year the lower Zab I crossed.*—Obel. 111.

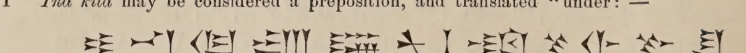
I do not understand the insertion of here.

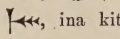
 , sar sa ..... nikrut Assur anta u kita istananu; *the king who ..... the enemies of Assur above and below hath fought.*—Sard. iii. 129.

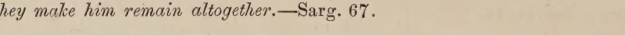
We have *elit va saplit* ( ) in a similar phrase, i. 27, with variants *kita* and *kite*.

 , 3 us buda anta im-satra ..... 3 us buda kita im-martu; *three soss long above on the east, ... three soss long below on the west.*—1 Mich. i. 7; also lines 9 and 11. See p. 74.

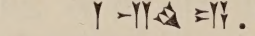
KT *Ina kita* may be considered a preposition, and translated "under:"—


ina kita aibi-su l'isesibu-su kamis; *under his enemies may they make him remain altogether.*—Sarg. 67.

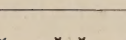
See  , *ina kita-ya*, "in submission to me," in Assur b.p.x.14.

 .—Syl. 366.

See p. 156. The no doubt fortuitous resemblance of γῆ is curious; see also the Persian گيتي, *giti*.

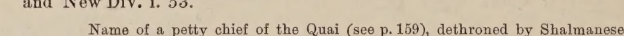
¶  , Katí..—Obel. 128, 132, 139, and New Div. i. 53.

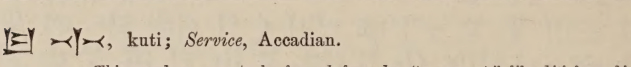
Name of a petty chief of the Quai (see p. 159), dethroned by Shalmaneser.

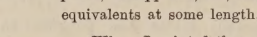
¶  , kuti; *Service*, Accadian.

This word appears to be formed from *ku*, "a servant," like *kiti* from *ki*. See p. 510, and pp. 339, 340, 341, where I have treated of this word and its Assyrian equivalents at some length.

When I printed those pages I had not fully considered the value of as "a weapon" rather than "a servant." In many cases I find a difficulty in knowing which of the two senses is intended; the distinction is certainly not shewn by the presence or absence of , as may be seen by the first example copied in p. 340. I give here a couple of sentences where there can be no doubt of the value of *izku* as "weapons:"—

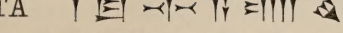

raṣiba-nni ina izkut; *kill me with weapons.*—Assur b.p. vii. 57. See p. 544.

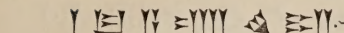

Urṣá sa Urardi ina puluḫti-su rabiti ina izku ramani-su usutá napista's; *Urṣa of Armenia, in his great fear, with his own weapon, took away his (own) life.*—Sarg. 27.

¶  , Kute-ki; *the City of Cutha, near Babylon.*—Obel. 82.

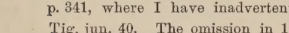
In the parallel passages on the Bulls (15 BM 27 and 46 BM 15) this city is written , *Tiggabbir.* , which has been read *Tiggabbul*, is doubtless the same place, though I am not aware of any direct proof of it.

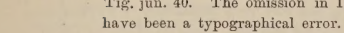
KTA .—Tig. jun. 40.

 .—17 BM 1. Qy. omitted by error.

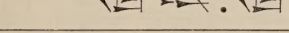
 .—Synchr. Hist. ii. 14.

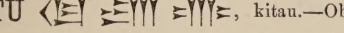
The name of the Tiglath-Pileser whom I distinguish by Tig. jun. See in p. 341, where I have inadvertently omitted in the name as written in Tig. jun. 40. The omission in 17 BM 1, if there be an omission as I suppose, may have been a typographical error.

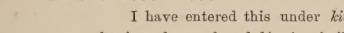
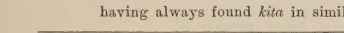
KTG  .—23 II. 45 *c*.

KTU  , kitau.—Obel. 111.

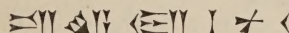
I have entered this under *kita* in p. 629. I am inclined to think it an error, having always found *kita* in similar cases.

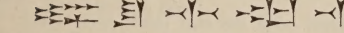
KTL  .—49 II. 57 *c*.

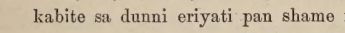
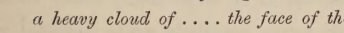
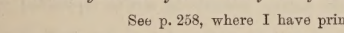
KTM  , katim; *Concealed.* Arab. كَتَمَ.

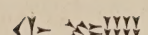

 , epir niri-sunu kima im-kab kabite sa dunni eriyati pan shame rapsuti katim; *the dust of their feet like a heavy cloud of .... the face of the broad heaven concealed.*—Sen. T. v. 47.

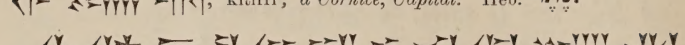
See p. 258, where I have printed very doubtfully *dunne ri'yáti*, "many flocks;" Dr. Oppert, in the preface to his Grammar, p. xxi. proposes *zunni eriyáti*, "autumnal showers;" if we might read *zunni*, which I can hardly admit, I would translate "*facing* showers," from the Chal. עֵרֶב, "to meet," "to face."

¶  .—23 II. 48 *b*.

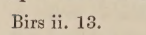
KTR  , qiṭar; *Party, Company; Auxiliaries.* See p. 537.

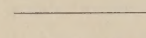


 , Sute kiṭar-su sa idir-su izḫuru ma illiku riẓut-ṣu [riẓuṣṣu] adi Marsanai azlis unakkiṣ; *the nomades, his party, who his embarrassment observed, and went (as) his helpers, together with the Marsani, utterly I cut off.*—Botta 151, 22 = 130.

KTR  , kitirri; *a Cornice, Capital.* Heb. כֹּתֶר.

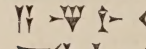
 , siṭir sumi-ya ina kitirri aptáti-sa askun; *the writing of my name on its additional capitals I placed.*—Birs ii. 13.

I have translated *abtáti* "damaged" in p. 144, on a very unsatisfactory etymology; I now propose "additional," from the Chaldee אפתא, which is given by Castell as something added to a building. As the repair of a temple is in question, this may be the preferable version.

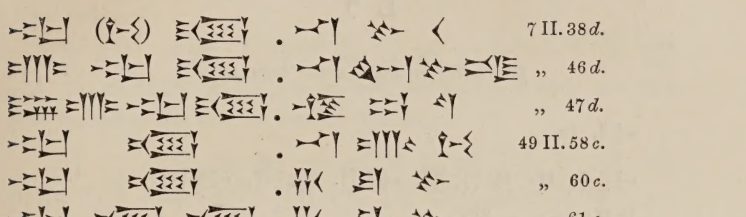
¶  , Kudurri. See p. 539.

KTT  , katīti; *Fragments.* Heb. כתת.

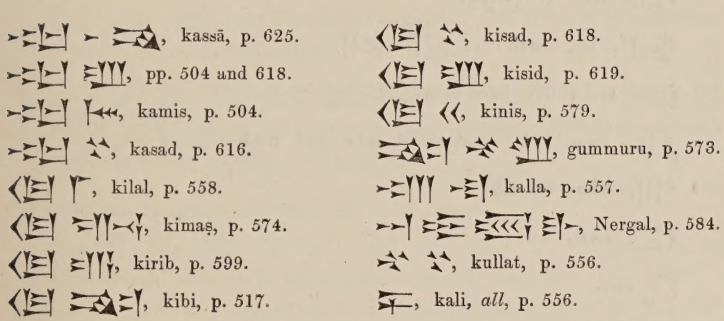
, useṣir muẓu-sa kirib katīti asurrakki-sa saplanu gí elanis abni sadi danni itti kupri akṣi ma eqil [alib] ultu máme usela-mma nabali's utir; *I restrained the course of it* [*a canal*] *within its matted bed* [*fragments tangled below*]; *the bottom raising by strong mountain stones, with cement I covered, and earth from the waters I took up, and its flowing I restored.*—Sen. Gr. 50.

Not quite perfect, but the passage certainly implies the cleaning out of an old canal mentioned in a previous passage, by damming it, and dredging up the earth from the bottom. My failures in p. 58 and in the note page v. arose chiefly from finding in Bellino  , which I supposed to be some unknown river; a collation with the parallel 38 BM 15 recently shewed me that the second letter was , awkwardly disguised in the printed copy for want of the proper type; the unknown river at once became , the "cement" (p. 60) with which the stone dam was consolidated.

GROUPS WHICH I CANNOT ARRANGE ALPHABETICALLY.



WORDS WHICH MAY NOT BE READILY FOUND.



ADDITIONS AND CORRECTIONS.

Page 517, line 16. Sard. iii. "6" read "66."
„ 519, last line but one. Sard. i. "68" read "88."
„ 520, line 8. For "כבס" read "כבש."
„ 554, last line but two. For "227" read "225."

Add in page 531, line 8, , kaga; Accad *To say.*

The only Assyrian passage in which I have found this Accadian verb is on the Bull, 17 BM 6; where it occurs with the Assyrian phonetic complement *suni*; the parallel Tig. jun. 10 has *sa... igabbu-sú-ni*, "which... they call it." This is printed in p. 402, and a note on the word is printed at the foot of p. 432, where I have erroneously supposed that *kagasuni* might have been an error of copy.

L

Characters arranged under letter L.

, **la.**

, **li;** or , , , .

, **lu;** or .

, **al;** or .

, **il;** or , , . Bab. .

, **ul;** or .

, **lā, lam;** or , .

, **lī, lim;** later form .

, **lab, lib;** sometimes **nir** and **paḫ.**

, **lib;** or .

, **lad.**

, **lal.**

, **lil.**

, **lul;** sometimes confounded with , and even .

, **lis;** or .

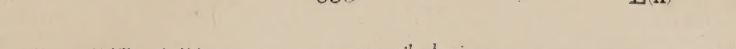
, **lisan,** "*tongue.*"

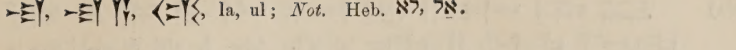
, **alpi,** "*cattle.*"

, , **liban;** "*brick.*"

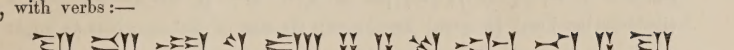
L(A) , la, ul; *Not.* Heb. לֹא, אַל.

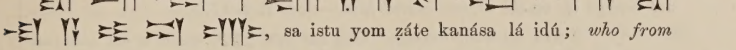
La, with verbs:—

 , sa istu yom ẓáte kanása lá idú; *who from days gone submission have not known.*—Tig. iii. 75.

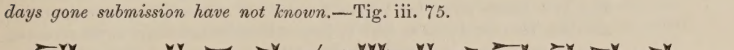
 , sa ..... ab-i banú-a ipusu ma la usaklilu sipir-sun; *which .... my father my generator made, and did not complete their beauty.*—E.I.H. iv. 71.

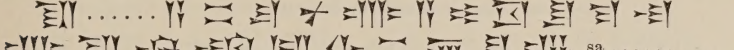
La, with adjectives:—

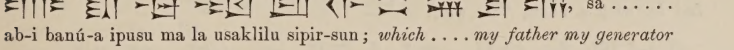
 , ana Kummuḥi lá magiri .... lu allik; *to Comukha not obedient .... I went.*—Tig. i. 89.

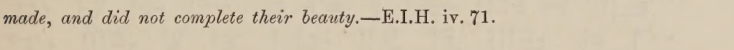
 , Subarí sapẓute lá magiri usaknis; *the Subari, predatory (and) disobedient, I subdued.*—Tig. ii. 87.

Ana la, usually implies something not to be done:—

 , erani ana la mani aksud; *cities not to be counted I captured.*—Obel. 87.

This very frequent expression is found with all varieties of spelling; see  , *mane*, Tig. v. 7; , *meni*, Sard. ii. 116; , *mina*, Tig. v. 53; , *minum*, Sen. T. ii. 17; , *menum*, Neb. Yun. 89; , *lammenu* without *ana*,* 38 BM 12.

 , ana la kasad-i ina mati-su; *for my not arriving at his country* [*in order that I might not get to his country*].—Tig. ii. 45.

 , er suatu ana lá zabate va dur-su lá razapi; *that city not to be occupied, and its wall not to be built.*—Tig. vi. 17.

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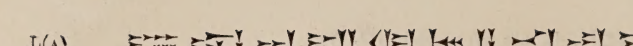
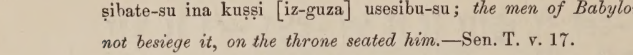
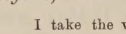
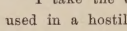
* In the parallel Sen. B. iii. 27 there is full space for *ana*; I think I see traces of the word, but the slab is defective.

L(A)  , nisi Babel-ki ana la ṣibate-su ina kuṣṣi [iz-guza] usesibu-su; *the men of Babylon, that he might not besiege it, on the throne seated him.*—Sen. T. v. 17.

I take the word "besiege" from the Heb. סבב, which is not unfrequently used in a hostile sense, but I have not met with the Assyrian verb elsewhere. Moreover the root should be ṢBT to judge from *zabate* and *razapi* in the preceding extract; the version is consequently doubtful.

Ina la, with a noun, "for want of:"—

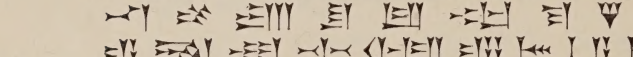
 , tameratu-su sa ina la mami nagabta suluka ma sa taki ettuti va nisi su mie [ai] siqi la idá .... asqú; *its vicinity which with want of water dry had become, and whose* takettuti(?) *and people water for drinking knew not of, ... I gave to drink.*—Bavian 6. See p. 454.

I change  to  without hesitation; *suluka* I read as a *fem. plur.* permansive; *halak* in the causative form usually has the meaning of "becoming," or simply "being."

, ul; *Not:*—

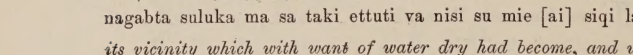
, er suatu ul aksud; *that city I did not capture.*—Tig. v. 38.

, malki gabrai ul ibsi; *kings my equals were not.*—Botta 145, 1 = 13.

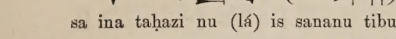
 , bit sátu ippul ul epus 1 susi sannate [mute] vassu-su ul in(n)adu; *that house fell, he did not (re)build it, one soss [sixty] of years its foundation was not laid down.*—Tig. vii. 68.

But see D. 48.

La or *lá* is used with all words; *ul*, I think, with verbs only. Once, and then only in the Persian epoch, I find *ul* with nouns and pronouns:—

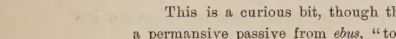
 , ul anaku ul zir-ya ina dinátú aṣiggu; *neither I nor my family from the laws have turned away.*—Beh. 104.

L(A) The Accadian , *nu*, is sometimes used instead of *la*:—

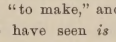
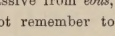


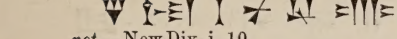
sa ina taḫazi nu (lá) is sananu tibusu; (*to*) *whom in war not any second* [*rival*] *has been made.*—Sard. i. 1.

This is a curious bit, though the meaning seems clear. I suppose *tibusu* to be a permansive passive from *ebus*, "to make," and *is sananu* may be "a second man," though I do not remember to have seen *is* "a man" (Heb. אִישׁ) nor *sananu* "second;" *saninu* is common enough in that sense.



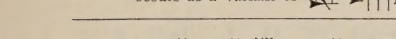
sa nin-su nu isú; *who his equal had not.*—New Div. i. 10.

In the parallel 12BM7 we have *la* instead of *nu*, and  occurs as a variant of  in St. 31.



—New Syl. 30.

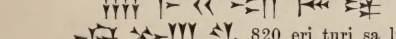
L(I) , li (*for* limiti); *Vicinity*, or *Dependency.*



820 eri turi sa li(miti)-sunu alme aksud; *eight hundred and twenty small towns of their vicinity, I approached, I captured.*—Sen. Gr. 12.

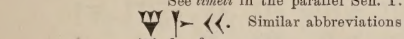
See *limeti* in the parallel Sen. T. i. 35, where we have, however, only 420 towns, . Similar abbreviations are found in p. 203, *qati*, p. 210 , *itti*, &c. &c.

¶ *Li* is sometimes made by , but rarely; compare Neb. Bab. ii. 31, and E.I.H. x. 16, the same passage; and see , *galli*, in Tig. iv. 2. The proper secondary power of is *lim* (*li*).

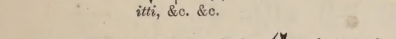


—New Syl. 79.

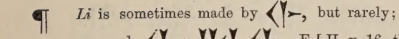
L(U) , , lu; *Prefix denoting Past Time.*



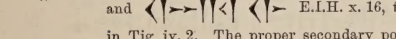
lu usnail; *I trod down.*—Tig. ii. 20.



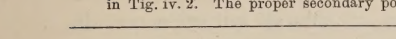
lu allik; *I went.*—Tig. ii. 69.



lu asti; *I drank.*—Sen. T. iii. 80.



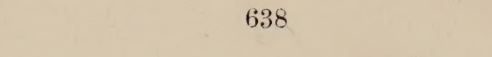
lú ebir; *I crossed.*—Tig. v. 58.

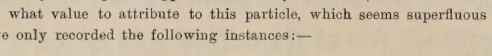


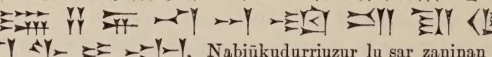
lu (*or* lú) adpuk; *I poured out.*—Tig. vi. 104.

I do not see the positive value of *lu* in these cases; the past tense very frequently occurs without such additions, and in two copies of the same inscription we find not seldom that one omits it; possibly the past time may have been more emphatically marked by the addition.

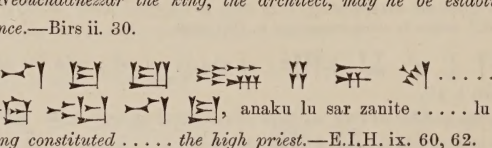
L(U) *Lu* in the Babylonian period appears, in a very few cases, before substantives; I hardly know what value to attribute to this particle, which seems superfluous in these cases. I have only recorded the following instances:—

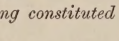

Nabiūkudurriuẓur lu sar zaninan l'issakin ina pí-ka; *Nebuchadnezzar the king, the architect, may he be established by thy countenance.*—Birs ii. 30.


anaku lu sar zanite ..... lu sakkanaku; *I, the king constituted ..... the high priest.*—E.I.H. ix. 60, 62.


ivvalda-kka ẓab asib lu nisu Parṣai; *it shall be known to thee, man, dweller, Persian man.*—No. 6, N.R., l. 28.

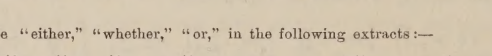
¶ *Lu* must be "either," "whether," "or," in the following extracts:—

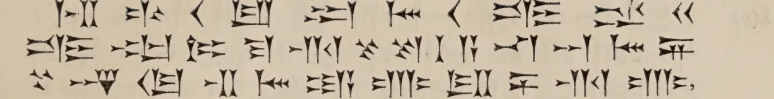

im matima ..... ina aḫi turi imri-a ..... lú nuturda lú itú va lú aiumma .... eqil [alib] suatā lú ana el usasraku lú ana ziga usezẓú lú ana ramani-su isakkanu; *if hereafter .... among the brothers (or) sons of my family .... whether impotent or able, or any one, ... that field either to a god shall give, or to damage shall expose, or upon himself shall settle.*—1 Mich. ii. 5, 6, 10, 11.

Similar passages occur in 2 Michaux, with a still more numerous repetition of *lu* (not *lú*); see i. 31, 32, 33; ii. 3, 4, 5: we have *lu* seven times in 3 Mich. iii. 9–14.  occurs also in 1 Mich. ii. 19. The value is quite clear in all these examples, and the word would seem to be often required; but I have not met with it in any other document.

¶ , lu; *Sheep*, or *Goats*.

Probably pronounced *ẓmi* where the meaning is "sheep."

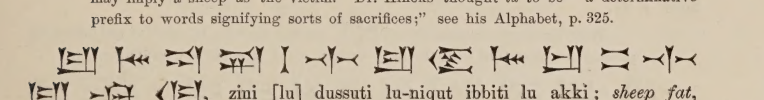

alpi ẓini(?) madatu-su amḫar; *cattle, sheep, his tribute, I received.*—Obel. 135.

L(u) 

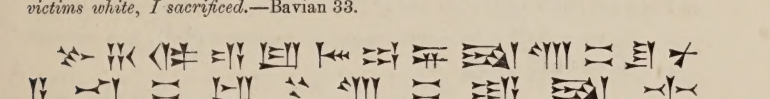
1 alpu 10 lu-ardi 10 karani 20 kalimma risete-su ana ilani Assur-ki bili-ya ukin kal riu; *one bull, ten rams, ten goats, twenty* kalimma risete-su, *to the gods of Assyria, my lords, I dedicated;—all the flock.*—Sen. T. i. 60.

The parallel passage in Sen. B. i. 9 omits after , and reads *instead of* . Another parallel passage in Sen. Gr. 20 omits , gives twenty goats, and reads *before* , which is, doubtless, correct. I have followed Dr. Oppert in translating "rams" and "goats." For the twenty "kalimma risete" Dr. Oppert translates "brebis comme holocauste d'initiation;" Mr. Talbot reads *kali-marishati*, and translates "strong-heads." Sen. B. i. 9 omits at the end.

without addition probably denotes all sorts of sheep, and perhaps goats likewise. I believe , *lu-zini*, are "sheep" specially, and , *lu-ardi*, "rams" or "goats." , *lu-niqu*, "a sacrifice," may imply a sheep as the victim. Dr. Hincks thought *lu* to be "a determinative prefix to words signifying sorts of sacrifices;" see his Alphabet, p. 325.

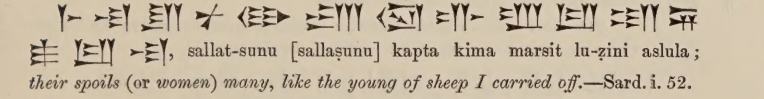


ẓini [lu] dussuti lu-niqut ibbiti lu akki; *sheep fat, victims white, I sacrificed.*—Bavian 33.

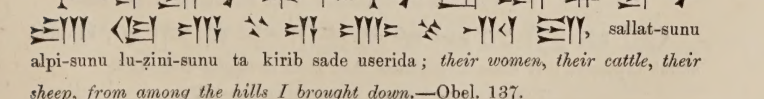


puḥade ẓini [lu](?) nabnit libbi-sunu ana biblat libbi-ya itti (lu)-niquti-ya ellute (musamma) ana Asur bili-ya lu attaqi; *flocks(?) of sheep, the produce of their bodies, to the desire of my heart, with my elevated sacrifices (as appointed), to Assur my lord I offered up.*—Tig. vii. 15.

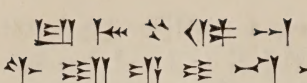
Puḥade I have doubtfully rendered "flocks" from the Arabic فَخِذ, which signifies "divide into families."



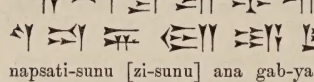
sallat-sunu [sallaṣunu] kapta kima marsit lu-ẓini aslula; *their spoils* (or *women*) *many, like the young of sheep I carried off.*—Sard. i. 52.



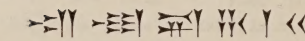
sallat-sunu alpi-sunu lu-ẓini-sunu ta kirib sade userida; *their women, their cattle, their sheep, from among the hills I brought down.*—Obel. 137.

L(U)  , lui saddi lamaṣṣi sa aben pili pize ina er Taztiate iptuqu ana muḫap babi-sin; *mountain goats (and) bulls of fine cut stone in the city Taztiat they fashioned for a decoration [cover over] of their gates.*—38 BM 9.

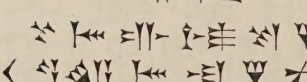
¶ , a monogram, for צבת, "to take," and עתק, "to pass through."

 , ana suzub napsati-sunu [zi-sunu] ana gab-ya ulluni [udduni] niri-ya izbutū; *for the saving of their lives after me [to my back] coming up, my yoke they took.*—Sard. i. 81.

With the phonetic complement , *at*, the meaning is *azbat;* in the following passage we have this with the fully-written word in a variant reading:—

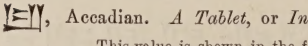
 , er Tusḫa ana issute azbat; *the city of Tuskha again I occupied.*—Sard. ii. 3.

When is followed by the phonetic complement , *iq*, it represents the verb , *etiq.*

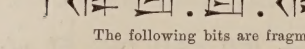
 , sade marṣute sa ana metik rubuki u ummani la issaknu [sanu] etetik ana Numme alik; *rugged hills, which for the passage of chariots and soldiers had not been made fit, I passed through, (and) to Numme I went.*—Sard. i. 46.

¶ , Accadian. *A Tablet,* or *Inscription.*

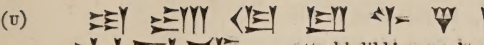
This value is shewn in the following extract from the Syllabary; the left side shews also that it was one of the sounds of the character:—

 , dibbu.—Syl. 542.

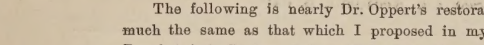
The following bits are fragmentary, like all the Semitic part of the Behistun monument. The first bit is the translation of the Persian col. iv. par. 11:—

 , ki dibbi annut tapiṣṣinu; *if these inscriptions thou shalt conceal.*—Beh. 102.

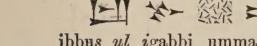
I suppose a verb *pasan*, metathesis of Heb. ספן.

L(U)  , atta ki dibbi sa anaku epusu u kabittā . . . ; *thou, if the inscriptions which I have made and the many . . . .*—Beh. 101. From Par. 10.

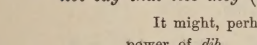
The following is nearly Dr. Oppert's restoration, E.M. p. 232; the version is much the same as that which I proposed in my Scythic paper, read before the Royal Asiatic Society, July 3, 1852—"Let him not think (for that reason) that they are lies." Journ. R.A.S., Vol. 15, p. 129:—

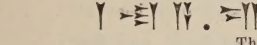
 , ibbus *ul* igabbi umma parzátā sina; (*those things which*) *are done, let him not say that lies they* (*are*).—Beh. 100. From Par. 8.

It might, perhaps, be better to consider simply as having a secondary power of *dib*.

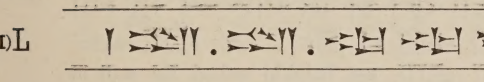
 , elappu; *Ship.*—Syl. 280.

This was inadvertently omitted from p. 637.

(A)L  .—Syl. 358.

(I)L  .—Syl. 359.

¶ , il; *Above.* Heb. עַל.

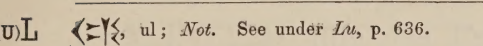
 , ḫasba sú eli sa ina yomme pani usarbi ṣir mesiḫti ḫekali maḫriti uraddi; *that estimate*(*?*) *above what* (*it was*) *in former days I enlarged, over the measure of the former palace I extended.*—Sen. Gr. 56.

I have never seen this form elsewhere; the preposition usually employed is , or the equivalent Accad , which appears in the parallel passage 38 BM 17. *Ḫasba* is a desperate guess; I have never seen the word elsewhere.

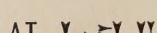
(U)L , ul; *Not.* See under *Lu*, p. 636.

(E)L , ellu, illu; *Exalted, Noble; Valuable.* Heb. עֵלָה.

Used most commonly as a determinative of precious metals; as , "gold;" , "silver." See *ḫurazu*, "gold," p. 448, and *kaspa*, "silver," pp. 547–8. As a phonetic letter it is pronounced *illu* or *ellu*.

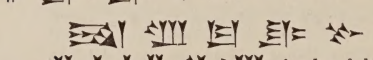
 , nabnitu illutu sa Tiglath-Pileser; *the illustrious offspring of Tiglath-Pileser.*—Obel. 19.

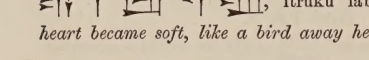
See p. 341. We have a line exactly parallel in 12 BM 12, with the second word phonetically written , *illuti*.

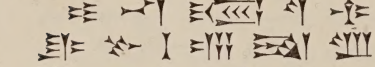
LAL  , Laile.—Esar iii. 40.
Name of a king of Yadih, tributary to Esar Haddon.

LB , dibbi; *Tablet.* See *Lu*, Accadian, p. 640.

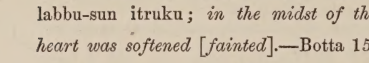
¶ , , lab, labbu; *Heart; Son, Daughter.*

 , itruku labbu-su kima aẓẓari edis ipparsid; *his heart became soft, like a bird away he fled.*—Sen. T. iii. 48.

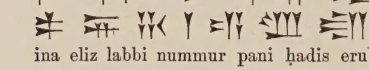
 , ina gabli tamtī ruqis ismu ma labbu-sun itruku; *in the midst of the sea far away they heard, and their heart was softened* [*fainted*].—Botta 153, 4 = 148.

 , ana Babel-ki maḫazi Bel saqil ili ina eliz labbi nummur pani ḫadis erub [erum, *because of* m *following*]; *to Babylon the fortress of Bel, the weigher of the gods, in exultation of heart* (*and*) *radiance of face joyfully I proceeded.*—Botta 152, 8 = 140.

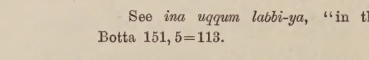
See *ina uqqum labbi-ya*, "in the vengeance of my heart," Sen. T. v. 57; Botta 151, 5=113.

 , ikbud labba-sunu ana epis tuqumta [iz-lal]; *their heart hardened to make resistance.*—Sen. T. v. 7.

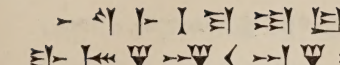
The lithographer has written for . See p. 348 for the value of this Accadian group.

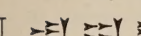
 , nakris ana il-rubli epusu ipluḫ labba-sun; *rebelliously towards the god * they acted, their heart feared.*—Sen. T. ii. 73.

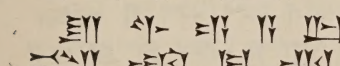
I do not know what god is meant. Dr. Oppert translates the first clause "ils avaient agi en se révoltant contre le droit."

 , libbu's ul iḫṣuṣ; *its interior he did not investigate.*—Sen. Gr. 40. Sen. T. v. 28.

I think this would be a better version than that printed in p. 4, but I am not sure that is ever used in the sense of "interior." See the following word , *lib.*

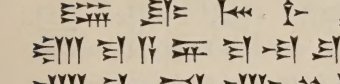
LB  , ina yomme suma adlul labbut ili rabi sa Assur u Samas gurdi-sunu usapa ana záte; *in that day I elevated the hearts of the great gods, of Assur and the Sun-god their triumphs I exalted for future times.*—New Div. i. 49.

¶  , labbis; *In Heart, Courageously.*

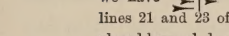
 , ṣupe-a urrut ismú illiku riṣuti labbis annaṭir; *my prayers * * they heard, they came in help, in heart I was protected.*—Sen. T. v. 54.

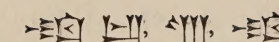
Labbis is made in the plate, but the photograph shews distinctly. We have *labbis annaṭir* with in Botta 146, 4=40. See p. 249. I cannot find any meaning for *urrut* (or *likrut*), which occurs also in lines 2 and 73; I do not remember the word anywhere else.

¶ By a natural transition *lab* is used for a *son* or *daughter*, and it is then generally accompanied by the determinative of *male* or *female*:—

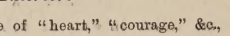
 , nis-labbi sal-labbi ṣiḫarti ummáni mala basú muttabilut hekali us useẓa-mma sallatis amnu; *sons and daughters, the body of soldiers, all that there were, the defenders of his palace, I brought out, and accounted as spoil.*—Sen. T. i. 30.

See also Sen. T. iii. 38. I do not understand the after *hekal*; it may possibly signify "sixty," meaning the number of soldiers brought out, but its position is unusual; I have, as a guess, translated it as if it had been inadvertently put for *su*. In both these passages Dr. Oppert and Mr. Talbot translate "male and female slaves" where I have read "sons and daughters." But we have and , *lab-labbi* and *lab-libi*, lines 21 and 23 of 3 Pul [35 I. of R.I.], in a genealogy, where the meaning seems placed beyond doubt, however inaccurately the degree of paternity may be expressed. We have also the Scythic analogy of the Behistun Inscription, where certainly signifies "a son." See also the following extract from a bilingual slab:—

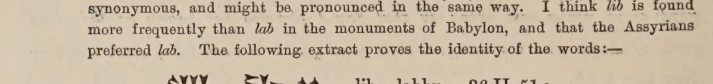
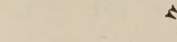
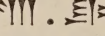
 , bin binū = lab labbu.—29II. 62*c*.

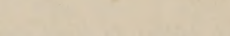
LB  , &c., lib, *c.* libbi, *g.* libba, *a.* *Heart*; *Interior.*

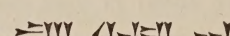
In the sense of "heart," "courage," &c., and appear to be synonymous, and might be pronounced in the same way. I think *lib* is found more frequently than *lab* in the monuments of Babylon, and that the Assyrians preferred *lab*. The following extract proves the identity of the words:—

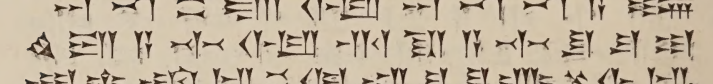
 , lib = labbu.—36 II. 51 *c.*

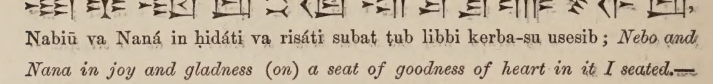
Heart:—

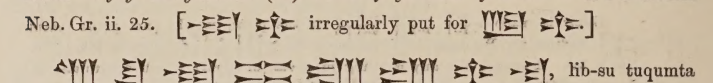

Nabiū va Naná in ḥidáti va risáti subat ṭub libbi kerba-su usesib; *Nebo and Nana in joy and gladness* (*on*) *a seat of goodness of heart in it I seated.*—Neb. Gr. ii. 25. [ irregularly put for  .]

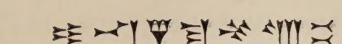
 , lib-su tuqumta upla; *his courage* [*heart*] *opposition carried away.*—New Div. ii. 71.

In Sard. i. 51  .


ana ebisu Bit-Saggaṭu nasa-nni libb-i; *to the building of Bit-Saggatu my heart raised me* (or *he raised my heart*).—E.I.H. iii. 19.

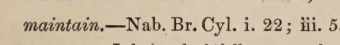

puluḥti iluti-su usaskin ina libbi-ya ana sadada sirde-su usatka-nni libba; *the worship of his divinity he has placed in my heart, to bear his tabernacle(?) he has made firm my heart.*—E.I.H. ii. 8, 10.


kima anaku ..... libbi iluti-sunu rabiti uṭibu; *whereas I ..... the hearts of their great godships gladdened.*—Tig. viii. 22. See p. 570.

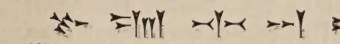
LB 

ina samamu libbi nisi-su suskiná; *in steadfastness of heart his people do ye maintain.*—Nab. Br. Cyl. i. 22; iii. 55.

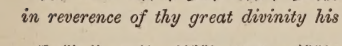
I derive doubtfully *samamu* from *sama*, "to establish," Heb. שׂוּם.



puluḫti iluti-ka rabiti libbu's suskin; *in reverence of thy great divinity his heart do thou maintain.*—Nab. ii. 28.

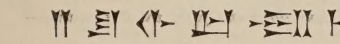


kima libbi ubinni; *according to my heart I built.*—Tig. vii. 98. See p. 602 and note.

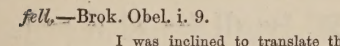


2 susi ur-maḫi ina libbi-su iqdi; *two sosses* [120] *of lions by his courage fell.*—Brok. Obel. i. 9.

I was inclined to translate this "in it he cut down" (see the Heb. נגע); but the following passage, which differs in the last words only, has been my guide to a correct version:—2 *susi ur-maḫi ina libbi-ya iqdi*, "two sosses of lions by my courage fell."—Tig. vi. 77.

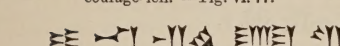


ina gimir libbi-ya; *with all my heart.*—E.I.H. i. 37.



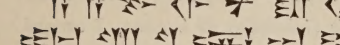
aibu limnu sa kíla libbi ili sarrut Babel-ki ebusu; *an enemy wicked, who against the will* [*heart*] *of the gods, the kingdom of Babylonia held* [*made*].—Botta 41, 43.

Inside, Interior:—



. . . . . ṭuddi marṣute va niribite rusuqáte sa ina maḫra sarri-ya umma libba-sunu la idú . . . . . usetiq; *morasses difficult and wilds rugged, which formerly our kings their interior had never known . . . . . I crossed.*—Tig. iv. 55.

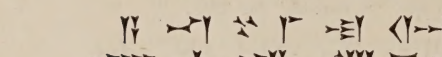
See p. 464 and note at the bottom.



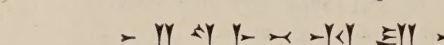
itamam libbā ina kaṣpi ḫurazi; *he completed the inside with silver* (*and*) *gold.*—Neb. Bab. i. 23.

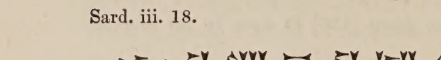
LB The following phrase may be referred to this meaning:—

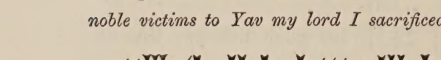
, pali nabnit libbi-su; *his children, the offspring of his body.*—Tig. ii. 29, 47.

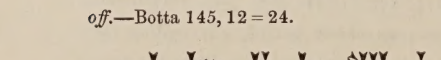
 , ana Lallar eli ṣalam sarruti-ya ina libbi usemid; *to Lallar I went up, a statue of my majesty within it I erected.*—Obel. 31.

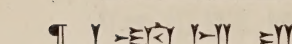
See also Tig. vi. 21 and Sen. T. i. 80.

 , ina 2 yomme miṭḫuzu ina libbi askun; *for two days the fight in it I made.*—Sard. iii. 18.

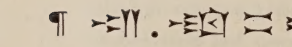
 , ina libbi-su lu niqut ellute ana Yav bili-ya lu attaqi (v. attaqqi); *in it* [*in its inside*] *noble victims to Yav my lord I sacrificed.*—Tig. viii. 9.

 , 27000+200+60+30 nisi asib lib-su aslula; *twenty-seven thousand two hundred and ninety people dwelling in it* [*inhabiting its interior*] *I carried off.*—Botta 145, 12 = 24.

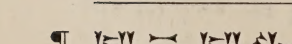
 , ili asib lib-sun kí isdin upaḫḫir; *the gods inhabiting their interior every one* [*to one*] *I collected.*—Botta 151, 18 = 126.

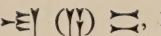
¶  , lib.—Syl. 553.

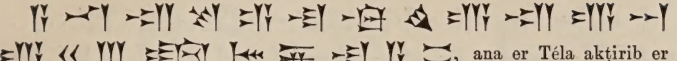
Shews one of the sounds of . I do not see the value of *gurusu*.

¶  , Libe.—Sard. i. 46.

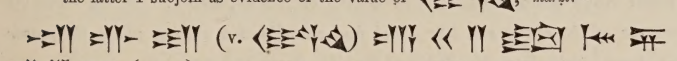
A city occupied by Sardanapalus in his first campaign. It is mentioned as a principal city of Numme; this is not Elam, as I once thought from the similarity of names, but a mountainous country probably on the borders of Armenia.

¶  , dibbi, *or* dippi. See p. 640. See also *duppa*, p. 215.

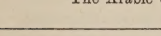
LB  labi; *Facing each other.* Arab. لَبَّ.

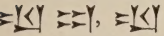
 ana er Téla akṭirib er danan dannis 3 durani lábi; *to the city Téla I approached, a city very powerful, (with) three castles facing each other.*—Sard. i. 114.

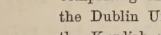
This phrase occurs again, with other names and numerals, twice in the same inscription, ii. 99 and 105; in the former of these there is nothing worth notice; the latter I subjoin as evidence of the value of , *marẓi:*—

 (v.) (v.), er marẓi dannis 2 durani lábi.—Sard. ii. 105.

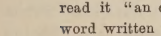
The Arabic dictionaries explain *labba* "ex adverso respexit *domum domus.*"

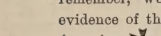
¶  , alap, *g.* alpi, *pl. Cattle.* Heb. אֶלֶף. Mon. .

 occurs in epigraph 3 oft he Nimrud Obelisk, among the articles comprising the tribute [gifts] of Muzri. Dr. Hincks, in his Translation printed in the Dublin University Magazine for October, 1853, suggested that *Muzri* implied the Kurdish country. He translated *alap* "an elephant," but in his last work he read it "an ox;" see Gram. p. 513. Except in this case I have not found the word written phonetically on any monument. In every other instance, so far as I remember, we have the monogram, or rather Accadian word, . Direct evidence of this value will be found in 16II.28*b*, in a bilingual passage, where the Assyrian  , *pan alpi*, "before the oxen," is rendered in the Accadian.

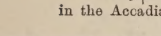
¶  , Ḫumba; *Name of an Elamite God.*

See p. 429, and read for there.

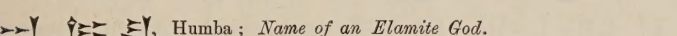
LBB  libis, labbu.—Syl. 387.

¶  , la nebi; *Unnumbered.*—Neb. Gr. iii. 15, 26.

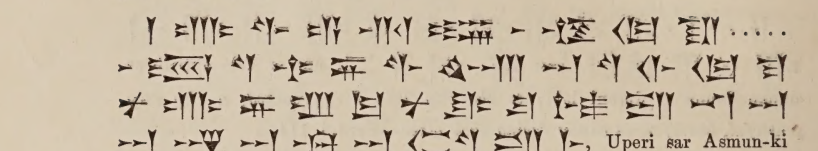
See pp. 69 and 433.

¶  , Labbanat.—Tig. jun. 8.

See this printed in p. 126, and add from the same line the following name, which was inadvertently omitted:—



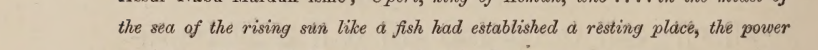
LBB , rabbaẓu; *a Resting Place.* Heb. רֶבֶץ.

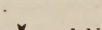

sa ..... ina qabli tamtī nipiḫ shamsi kima núni sitkunu rabbaẓu danan Assur Nabu Marduk isme; *Uperi, king of Asmun, who .... in the midst of the sea of the rising sun like a fish had established a resting place, the power of Assur, Nebo, and Marduk had heard.*—Botta 152, 14 = 144.

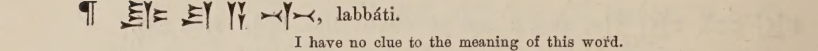
See also Botta 16bis 57; 37, 34; 41, 49.

¶ , labbáti.

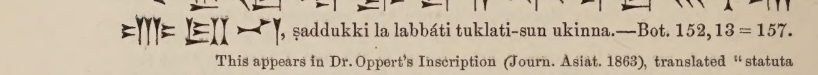
I have no clue to the meaning of this word.

 , ṣaddukki la labbáti tuklati-sun ukinna.—Bot. 152, 13 = 157.

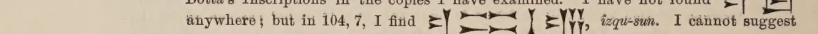
This appears in Dr. Oppert's Inscription (Journ. Asiat. 1863), translated "statuta (quæ) non erant conformia cultibus eorum rectificavi." The passage is mutilated in Botta's Inscriptions in the copies I have examined. I have not found anywhere; but in 104, 7, I find  , *izqu-sun.* I cannot suggest any translation. See *izqi* in p. 372.

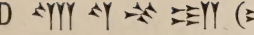
 , surruḫi parqiti la labbáti maḫar-sun akki.—Botta 154, 5 = 175.

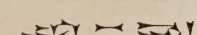
Dr. Oppert has not translated this. I have said all I could about it in page 263.

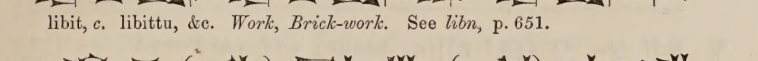

matti hu la naparká erib-su(?) labbáti billat malki kiprat arba' imdanaḫḫaru kirib-su; *countries unsubdued * * * tribute of kings of the four regions they received within it.*—Sen. Gr. 39.

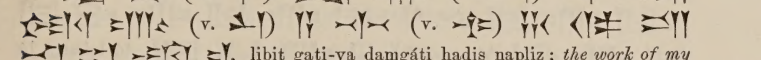
I think the first part of this line is not quite accurately copied.

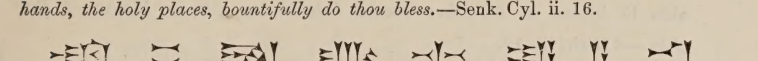
 .—Syl. 148.

LBD  , lib tammu ṣiru.—Tig. i. 36. See p. 239.

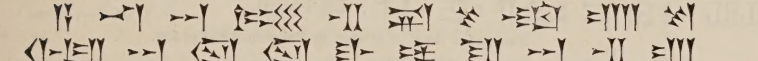
¶  , libit, *c.* libittu, &c. *Work, Brick-work.* See *libn*, p. 651.

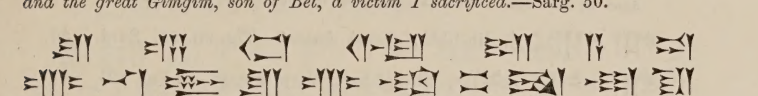
 , libit gati-ya damgáti hadis napliṣ; *the work of my hands, the holy places, bountifully do thou bless.*—Senk. Cyl. ii. 16.

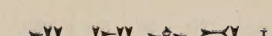
 . libit gati-ya ana damiktī ḫadis napliṣ; *the work of my hands to good fortune bountifully do thou bless.*—Neb. Bab. ii. 24.

 , libit gati-ya suquru ḫadis napliṣ; *the work of my hand favourably* (*and*) *bountifully do thou bless.*—Brick printed by Oppert, E.M. p. 270.

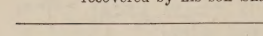
Suquru, the shaphel of *qara*, is exactly analagous to the הִקְרָה of Gen. xxiv. 12, in our version "send good speed." As the root of *libit* is *laban*, the Heb. לבן, signifying "a brick," and as the works in question are always buildings, I have ventured to translate *damgáti* "holy places;" but I believe the import of all these passages was exactly the same. See pp. 202, 243, 244.

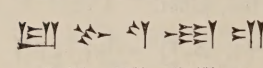
 , ana il-liban bil usse libitte va il-gimgim rabi tur sa Bel lu-niqut akki; *to the god Liban, lord of foundations of brick-work, and the great Gimgim, son of Bel, a victim I sacrificed.*—Sarg. 50.

 , zunnū va rádu unaṣṣú libittu-sa agurri taḫlupti-sa uptaṭṭir ma libitti kummi-sa issapik tilanis; *the rain and the wet had broken up its brick-work, the burnt-brick of its casing had split, and the crude brick of its body was heaped in heaps.*—Birs ii. 2, 4.

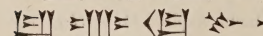
LBD  , Lubdu.—Sh. Ph. i. 49.

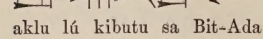
One of twenty-seven places which had revolted from Shalmaneser, and were recovered by his son Shamas Phul. See *Adia*, p. 19.

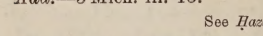
¶  , lubuttú; *a Class of Persons.*

 , lú lubuttú lú aklu lú kibutu sa Bit-Ada; *whether* lubuttu, *or able, or* kibutu *of Bit-Ada.*—3 Mich. iii. 13.

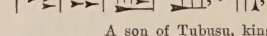
See *Ḫazannu*, p. 414, and *Kibutu*, p. 530.

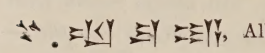
LBṬ  , Labṭuru, Labṭuri.—Sard. ii. 13, 98, 102; iii. 110.

A son of Ṭubuṣu, king of Nirdun; written  in ii. 102, iii. 110. See p. 251.

LBI  , Albaya.—Tig. iv. 80.

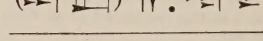
One of twenty-three provinces of Nairi, devastated by Tiglath-Pileser.

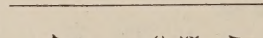
LBK  .—48 II. 30 *c*. Chal. לבך, "hold fast."

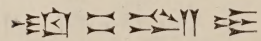
LBL  , Libil-ḫigal.

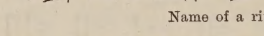
Name of a river or stream in Babylon. See p. 582.

¶ The following forms are used in genealogies, signifying descendants, but with small pretension to accuracy; after going up to his grandfather a king might write himself down as son's son, without thinking further accumulation necessary:—

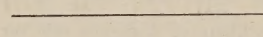
 , lib-libbi; *fourth descent.*—Tig. vii. 55. Sard. i. 30.

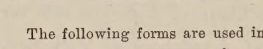
 , lib-pal-pal; *third descent.*—3 Pul. 19.

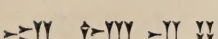
 , lab-labbi; *fourth descent.*—3 Pul. 21.

 , lab-libi; *fifth descent.*—3 Pul. 23.

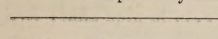
See also the following:—

 .—36 II 54 *c*.

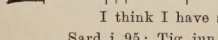
 .—29 II. 62 *c*.

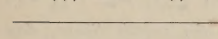
LBL  , Ilinzas.—Sen. T. ii. 23. Sen. Gr. 33.

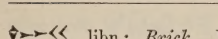
Capital city of the province of Bit-Barru, in Illipi (Albania of the Greeks); it was captured by Sennacherib, and called by him Kar-Sennacherib (p. 597).

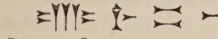
¶  , lubulti; *Dress.*

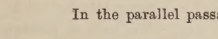
I think I have said all I know of this word in pp. 560–1. It is found also in Sard. i. 95; Tig. jun. 62; Botta 152, 10=142; Assur b.p. ii. 76, &c. &c.

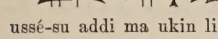
 , libbisani; *Garments.* See p. 249.

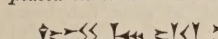
LBN  .—Syl. 146.

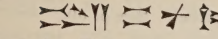
¶  , libn; *Brick.* Heb. לבן.

 , usalbina libnat-ṣu [libnaṣṣu]; *I caused make bricks for it* [*make its bricks*].—Sarg. 49.

In the parallel passage Botta 37, 48, we have  , *libittu.*

 , ussé-su addi ma ukin libnat-ṣu [libnaṣṣu]; *its foundation I laid down, and placed its bricks.*—Botta 38, 52.

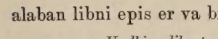
 , libni albin; *I made bricks.*—Tig. vii. 75.

 , ilbinu libni mada; *they made bricks much.*—Esar v. 3.

See also E.I.H. v. 18; vii. 49, 57. Senk. Cyl. ii. 6.

, alaban libni epis er va bit; *I made bricks to build city and house.*—Sarg. 48.

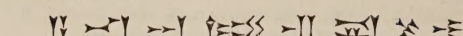
Usalbina libnat-ṣu and *alaban libni* are precisely analagous to the *nilbenah lebenim* and *lilbon hal-lebenim* of Gen. xi. 3, and Exod. v. 7.

 , asra sátu ana ṣiḫarti-su ina libni kima kanuni aspuk; *that place, to the whole of it, with bricks strongly I covered.*—Tig. vii. 80. See p. 587.

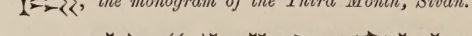
In all cases *libn* implies "crude brick," in contrast with *agurri;* see p. 16.

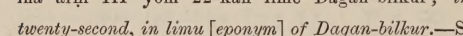
I have not found the theme written phonetically, unless it be *libit*, printed in page 649, which appears rather to be "brick-work" than "brick." Dr. Hincks thought it would be *libin*, with a feminine theme *libnat*, implied in *libnaṣṣu*. I have doubtfully written *libn* in singular and *libni* in plural, with another plural *libnat;* and am inclined to consider *libit*, *libittu*, &c., to be what Dr. Hincks called "a collective singular, used for a plural." (See Journ. R.A.S. 1866, p. 500.)

LBN , *the God of Bricks.*

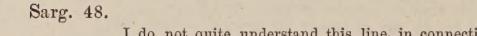
 , ana el-libn bil usse libitte .... lu-niqu akki; *lord of foundations of brick-work .... a victim I sacrificed.*—Sarg. 50. See p. 649.

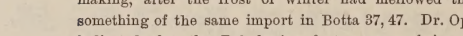
¶ , *the monogram of the Third Month, Sivan.* See p. 50.

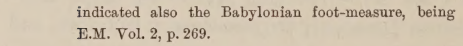
 , ina arḫi III yom 22-kan lime Dagan-bilkur; *in the month Sivan, day twenty-second, in limu* [*eponym*] *of Dagan-bilkur.*—Sard. iii. 1. See also ii. 51.

 , arḫu el libni nabú sum-su [mu-su]; *the month of the God of Bricks they call its name.*—Sarg. 48.

I do not quite understand this line, in connection with the context; perhaps the month was so named because the third month [May] was favourable for brick-making, after the frost of winter had mellowed the clay. We have a passage something of the same import in Botta 37, 47. Dr. Oppert considered that indicated also the Babylonian foot-measure, being the length of a brick. See E.M. Vol. 2, p. 269.

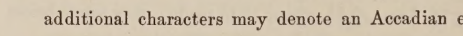
¶  is used for brick in some Babylonian inscriptions, as in Neb. Gr. i. 51, iii. 39, and elsewhere; possibly the additional characters may denote an Accadian epithet. See p. 60.

 .—27 II. 8*c*.

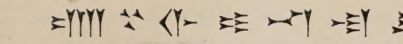
 .—27 II. 10*c*.

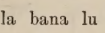
I do not understand these extracts; if be columns, as I have thought, *labanu*, "brick," is intelligible; but see pp. 124 and 158. The import of the second line I cannot guess at.

¶ A few forms in LBN which former translators have considered as one word, I would divide, reading them *la bane*, or *la bani*, "doing nothing," or "idle:"—

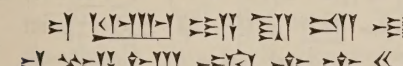
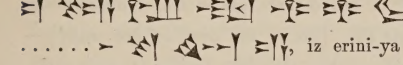
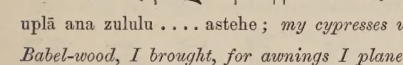
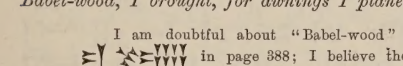
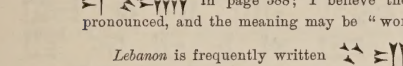
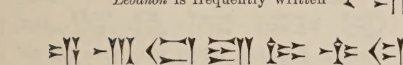
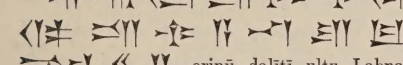
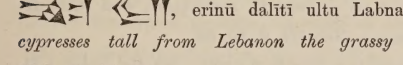
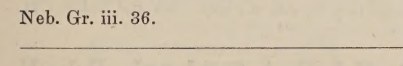
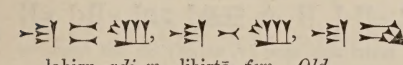
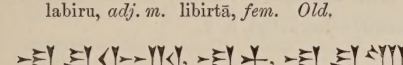
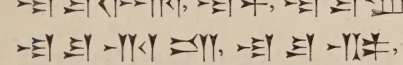
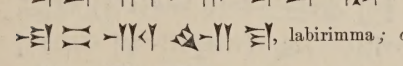
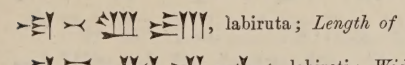
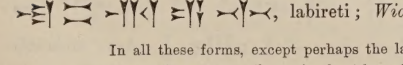
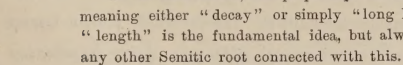
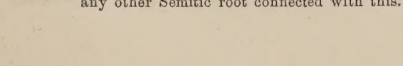
 , rukubi ina la bani lu emid; *the chariots in idleness I placed.*—Tig. iii. 45.

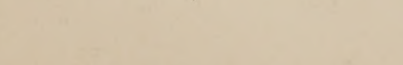
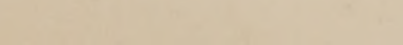
This seems probable; the king tells us he had reached a country where mountains rose up like sharp metal spikes, and the chariots had to be left behind. Former translators have placed them "in waggons," "in the plain," "on the leve ground," "dans la plaine argileuse," &c. But I propose my reading with some hesitation.

LBN 
Bit-kursi(?) ina la bana lu aksur; *Bit-kursi unoccupied I shut up.*—Sard. ii. 134.

Doubtful; Dr. Oppert reads *labana* "brick." His translation is "Je distribuai les briques pour bâtir ce palais."  was certainly a palace or temple, but the reading of the name is uncertain.

¶ , Labnanū; *Lebanon.*


 , iz erini-ya sa istu sati Labnanū iz-tir illitī uplā ana zululu .... astehe; *my cypresses which from mount Lebanon, royal Babel-wood, I brought, for awnings I planed smooth.*—E.I.H. iii. 22.

I am doubtful about "Babel-wood" (see page 393), and would refer to in page 388; I believe the monograms are the same, however pronounced, and the meaning may be "work-shops" or "stores."

Lebanon is frequently written ; see p. 259.

, erinū dalītī ultu Labnanū distī ana zululi-sa lú ablā; *cypresses tall from Lebanon the grassy for its awnings I brought.*—Neb. Gr. iii. 36.

LBR

labiru, *adj. m.* libirtā, *fem. Old.*

, labar, labaru; *Length (of Time).*

, labaris; *Decaying.*

, labirimma; *of Old Time.*

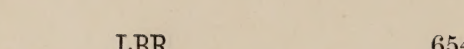
, labiruta; *Length of Time.*

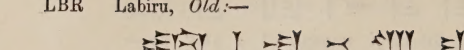
, labireti; *Wide Places(?).*

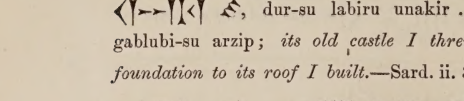
In all these forms, except perhaps the last, the root appears to be "old age," meaning either "decay" or simply "long life." I have sometimes thought that "length" is the fundamental idea, but always "length of time." I do not know any other Semitic root connected with this.

Cf. Ar. لَبِثَ to q
old, beg. I. H. I
Prob. not transp
from bal, as in

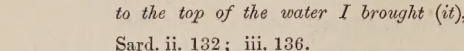
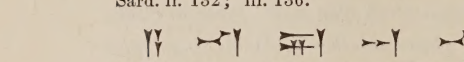
LBR Labiru, *Old*:—


dur-su labiru unakir ..... dur bil ultu [ta] usse-su adi gablubi-su arzip; *its old castle I threw down ..... a new castle from its foundation to its roof I built.*—Sard. ii. 3.

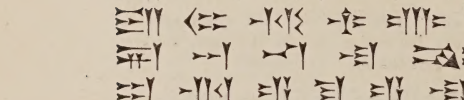
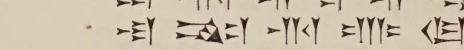

tul labiru lú unakir adi eli mie [ai] lu usabil; *the old mound I threw down, to the top of the water I brought* (*it*), [i.e. *to the level of the water*].—Sard. ii. 132; iii. 136.


ana Bit-anna lamaṣa-sa damiktī utir teminna Bit-anna laberi aḫit apre ma eli teminni-sa laberi ukin ussu-sa; *to the temple of Anna its holy image I restored, the old basement of Bit-anna I reached, I disclosed, and upon its old basement I placed its foundation.*—Neb. Gr. ii. 56, 58.

See this and a similar passage in p. 26 with the note. See also Nabon. i. 21, and Nerig. ii. 3.

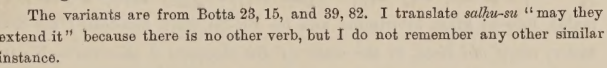

(v. ), temin-su labiri aḫit apre (v. abbe); *its old basement I reached, I laid bare* [v. *proclaimed*].—Senk. Cyl. ii. 2.

Labar, *Length*:—

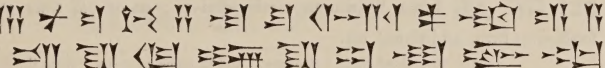

(v. ) pali sari episi-su nazir ummani-su dur-su Ninib mukin temen adussi (v. er-su, ali-su) ana labar yommi ruqúti salḫú-su; *Assur lengthening*

LBR *the years of the king its builder, protector of its army (and) its wall, Ninib placing the foundation of its city, to the length of remote days may they extend it.*—Sarg. 61.

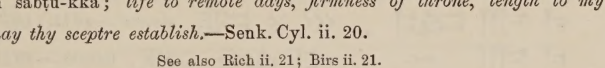
The variants are from Botta 23, 15, and 39, 82. I translate *salḫu-su* "may they extend it" because there is no other verb, but I do not remember any other similar instance.


(v.)
(v.), balaṭ yommi ruqûti kunnu kuṣṣi labar pale-a l'issakin sabṭu-kka; *life to remote days, firmness of throne, length to my years may thy sceptre establish.*—Senk. Cyl. ii. 20.

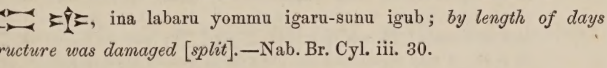
See also Rich ii. 21; Birs ii. 21.

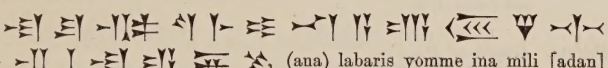

ina labaru yommu igaru-sunu igub; *by length of days their structure was damaged* [*split*].—Nab. Br. Cyl. iii. 30.

Labaris, *Decaying*:—


(ana) labaris yomme ina mili [adan] kissate timmen-su la enise; *by length of days, by gathered floods its basement was not decayed.*—Sen. Gr. 53 = 39 BM 18.

Ana is omitted in Sen. Gr. 53, and is probably printed by error in Sh. 39. See p. 19 for the explanation of .

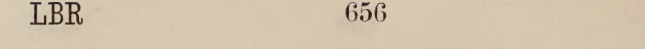

labaris yommi timmen-sa enis; *through length of days its platform was decayed.*—Sen. T. vi. 32. Neb. Yun. 58.

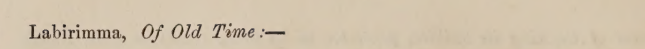

ina anni ziggurrat suatū labaris illik; *in this (time) that tower to decay had gone.*—Nabon. i. 20.

Mr. Talbot renders *ina anni* "under me," "in my time;" probably right; see *anni*, "me," after verbs, and *annima*, "mine," Sard. i. 69; I have taken the demonstrative pronoun as the most simple notion; but the forms are undoubtedly allied.

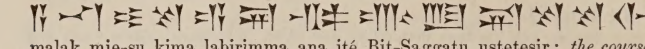
The meaning involved in *labaris*, "old age," "length of days," and "decay," is clear enough, but difficult to express in the adverbial form, which we have before us. I am driven to paraphrase, instead of the word-for-word rendering which as a rule I aim at.

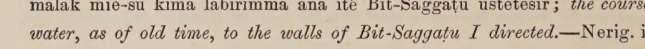
LBR Labirimma, *Of Old Time*:—

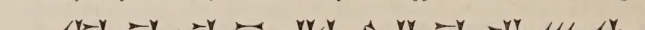

malak mie-su kima labirimma ana ité Bit-Saggaṭu ustetesir; *the course of its water, as of old time, to the walls of Bit-Saggaṭu I directed.*—Nerig. ii. 4.


kima libirimma eissis abni-su; *as of old time strongly I built it.*—Birs, additional bit.

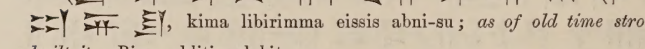
I have translated *eissis* "strongly," and in some cases by "from the foundation." Mr. Talbot makes it "anew," corroborated by the following extracts from a bilingual slab relating to ships:—


eissetā.—46 II. 11 *b*.


labirtā.—46 II. 12 *b*.

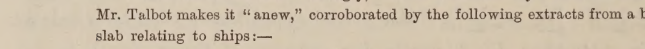
In the first of these lines we have *eissetā* equated to , "new" (p. 90); in the second *labirtā*, "old," equated to , "dead" (p. 145), which in the case of a ship must signify "old" or "worn-out." In 52 II. 31 *b* we have "Nebo passing to a new house,"  , and see a note on in p. 95. I may repeat here the observation already made in p. 62 on the character , that its resemblance to has not unfrequently caused a confusion between the two. Further examples of *kima labirimma* occur in p. 544 and Nabon. i. 25.

Labiruta, *Length of Days*:—


sa ipsit qati-su va nadan zibi-su eli ili rabi iḫibu ma sebuta va labiruta illiku; (*he*) *who the work of his hand and gift of his* zibi(?) *to the great gods hath attributed(?) and in abundance and length of days hath walked.*—Tig. vii. 54.

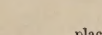
Iḫibu may be *iṭibu*; for *zibi* see pp. 307–8; *nadan zibi* occurs in Assur b.p. iv. 48, but the passage is incomplete.

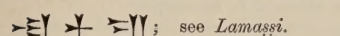
Labireti, *Squares* or *Streets(?)*:—

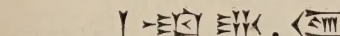

sa Nineveh-ki er biluti-ya subat-ṣu usrabbi ribati-su ustakan [usan] labireti va ṣuqáni ustamdi; *of Nineveh my capital city its site I enlarged, its dimensions I determined, the squares(?) and market-places I extended.*—Sen. Gr. 62.

LBR , Lubarna, Liburna.—Sarg. iii. 71, 81, 134. St. 17. Obel. 148.

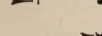
A chief of the Patinai (or Sirutinians), put to death by his people. Dr. Hincks placed these people on the Orontes.

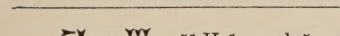
¶  ; see *Lamaṣṣi*.

LBS  .—Syl. 387.

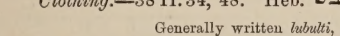
¶  , ma'dis = dannis.—47 II. 54*b*.

Ma'dis, "greatly," and *dannis*, "strongly," are often used, but I do not remember .

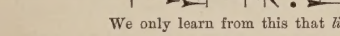
¶  .—51 II. 1*a* and 5*a*, and see under *Babilat*, p. 71.

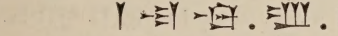
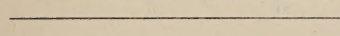
¶  , lubusti, lubusta; *Clothing*.—38 II. 34, 48. Heb. לבש.

Generally written *lubulti*, *lubulta*. See pp. 553, 560-1.

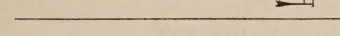
LG  .—Syl. 760.

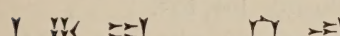
We only learn from this that *lik* is one of the sounds of .

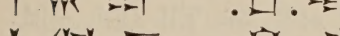
¶  .—Syl. 373.

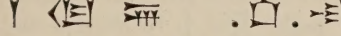
¶  , etetiq; *I Passed*; var.  .—Sard. i. 46.

See the values of as a verbal monogram, p. 640.

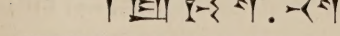
LGB  .—Syl. 543. *Ḥap*.

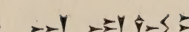
 „ 544. *Kir*.

 „ 545. *Rim*.

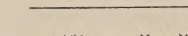
 „ 546. *Lagabu*.

I have found with the value of *gil* (implied under *kir*), *ḥap*, and *rim*; but do not remember *lagab*.

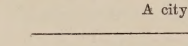
LGD  .—Syl. 356.

LGD  , Laguda.—Botta 144, 9 = 9; 152, 5 = 137. Cyp. i. 16.

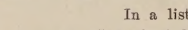
Name of a deity, especially worshipped at Warka.

LGL  , Lagalaga.—Sard. ii. 29.

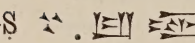
A city of the province of Zamua, plundered by Sardanapalus.

LGM  , Lagamaru.—Assur b.p. iv. 77.

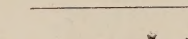
In a list of the gods of Elam. See לָעֲמֶר in the name of Chedorlaomer, Gen. xiv. 1, 9.

LGṢ  , Lukṣai.—Sh. Ph. iii. 55.

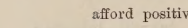
A province of Nairi, tributary to Shamas Phul.

LD  .—Syl. 520.

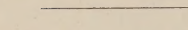
We have here a proof that *lat* is one of the values of . The syllabaries afford positive evidence of the values of *sat* and *mat* also, besides *kur*, with probability of at least two more. See , *kullat*, p. 556; , *gisallat*, p. 199.

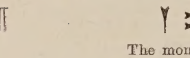
¶  .—Syl. 386.

The monogram of the tenth month is certainly , but I do not know how it is connected with .

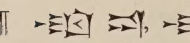
¶  , lidu; *a Son;* equated to in 36 II. 47, 55.

See also , *lidanu*, in l. 52*b*. These are clearly from ילד, but I have not seen the words used in any inscription.

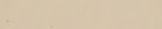
LDB  , latbusu; *Covered; Painted(?).* Heb. לבש.

 , ina dappi iz-erni sakiris latbusu usatriza ẓulul-su; *with smooth planks of pine-wood skilfully covered* [*painted?*] *I adjusted its awning.*—Neb. Yun. 84. Not quite certain.

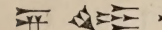
See more in p. 336 from Sen. B. iv. 25, 28=41 BM 30, 34.

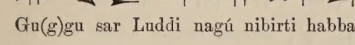
¶  .

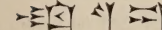
This is erroneously lithographed in Sen. T. v. 54 instead of , "in heart." See p. 643.

LDD  , Luddi; *Lydia.*

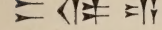
Gu(g)gu sar Luddi nagú nibirti habba asru rúqu; *Gyges, king of Lydia, a province in the vicinity of the sea, a place remote.*—Assur b.p. iii. 5.

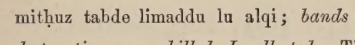
¶  , limaddu [liuddu]; *Were Skilled.* Heb. לָמַד.

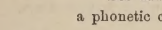

irḫute quradi-ya sa miṯḫuz tabde limaddu lu alqi; *bands of my warriors, who (in) fight and destruction were skilled, I collected.*—Tig. ii. 67.

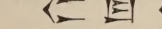
¶  , ittallakunu-mma; *They Went.*—Neb. Yun. 28.

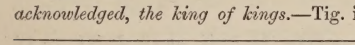
See *dudu*, Accadian, pp. 207, 208; the meaning seems clear, but the initial *il* as a phonetic complement is unprecedented, and some letters in l. 27 are doubtful.

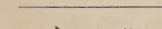
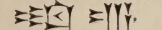
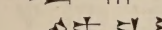
LDK  , ladku; *Acknowledged.* See Verbs.

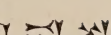

ladku sar sarri [v. sarrani]; *the acknowledged, the king of kings.*—Tig. ii. 30. Sard. i. 21.

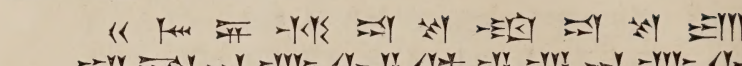
LDN  , Lidini; *a City of Cyprus.*—Fragment of Esar Haddon, l. 13 in Sh. 41, Vol. 1, R.I.

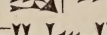
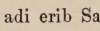
¶  .

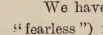

ḫarbasu taḫazi-ya kima lidan zuḫar-sun iṣḫup izzarate-sun uvasseru; *the fierceness of my fight, like * * , overwhelmed their whole body (?), their defences they abandoned.*—Sen. T. vi. 16.

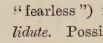
In Sen. T. iii. 47 we have *ḫarbasu taḫazi-ya*, which must have some such meaning as that given here. *Zuḫar* is very doubtful; see some unsuccessful guesses in pp. 332, 337; I have here supposed that SḪR may have been the root; see Tig. vi. 12, where *siḫarti* means "entire," as in very many passages. The final letter of *iṣḫub*, "overwhelmed," is made  in the plate, but it is  in the photograph; the spelling is not quite correct, but we have the same form in Obel. 34. I have nothing to propose for  .

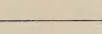
LDT  , lidute; *Fearless.*

 , sarrani ikdute lidute ultu ṣit Samsi adi erib Samsi ana niri-a usaknisa; *kings mighty (and) fearless, from the rising sun to the setting sun, to my feet I have subdued.*—Sard. iii. 131.

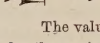
We have a parallel passage in St. 14 with  (*la ḫattute*, "fearless") instead of *lidute;* I have no other evidence of the value I attribute to *lidute.* Possibly  may have been copied by mistake instead of .

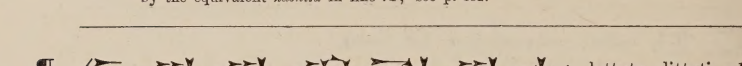
 .—29 II. 68*c*.

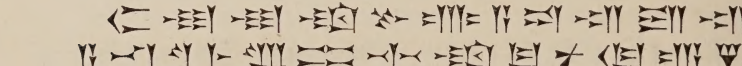
 „ „ 69*c*.

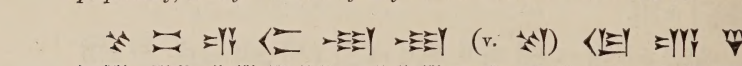
 „ „ 67*c*.

The value is clearly "family" or "offspring," Heb. יֶלֶד; this is further shewn by the equivalent *nabnitu* in line 71; see p. 482.

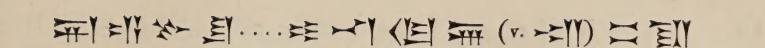
¶  , lattutu, littuti, *pl.* *Tributes.*

 , lattutu l'ibúa du'rda'r ana yomme ruquti l'ikunu kirib-sa; *may tributes come perpetually, to days remote may they remain within it.*—Neb. Yun. 93.

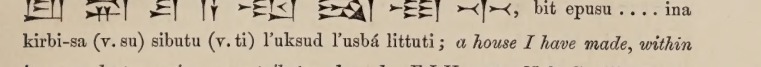
 , sebe lattutu [v. te] kirib-sa daris l'urme ma l'usbá lalá-sa; *may plenty (and) tributes in it for ever arise, and may its fullness abound.*—Esar vi. 43.

 , sebe littuti kun kuṣṣi [izguza] va labar palie ana sirikti surkā; *plenty, tributes, stability of throne and length of life to length may they prolong.*—Rich ii. 17.

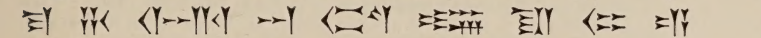
See also Birs ii. 20; Neb. Bab. ii. 29.

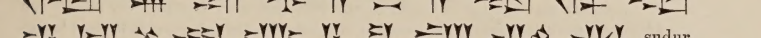
LDT 
bit epusu .... ina kirbi-sa (v. su) sibutu (v. ti) l'uksud l'usbá littuti; *a house I have made, within it may plenty arrive, may tributes abound.*—E.I.H. x. 8 = Neb. Gr. iii. 50.

See also Nerig. ii. 36, and Brick l. 7 in Pl. 52, No. 6, Vol. 1, R.I.

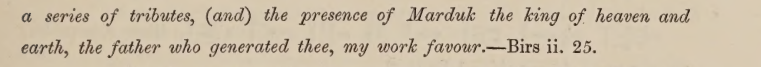

sudur littútī maḫar Marduk sari same va irṣitī abi alidi-ka epsetú-a sumgiri; *may a series of tributes, (and) the presence of Marduk the king of heaven and earth, the father who generated thee, my work favour.*—Birs ii. 25.

Littutu has been translated "revenues," "tributes," "good luck," &c.; either would seem to be applicable. It is a feminine plural agreeing with *l'ibuá* and *l'usbá*. Castell gives us Chal. לתא, *sydus, fortuna*, which would imply "good luck."

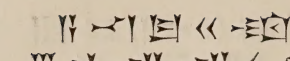
LH 
lih, *c.* lihu, *n.* lihi, *obl.* liḫat, *f. Violent, Vehement; Consuming.* Qy. Heb. לוּהַ, לוּעַ.

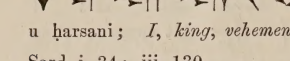

lih kali malki sa eli Ḫarrana el-ra pala-su itruṣu; (*king*) *consuming all kings; who over the city of Ḫarran ..... hath held rule.*—Botta 167, 8.

Balbiki and *Ḫarran* are connected in the introductory lines of several of Sargina's inscriptions; *Balbiki* occurs two lines earlier in the one before us. This must imply something more general than would be inferred from the mere mention of a couple of cities; we know that *Balbiki* stands for Assyria (see p. 535), and may hope to find some such explanatory note respecting *Ḫarran*. See p. 614.

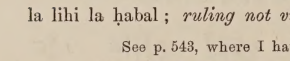

lih tamḫari sa ina gapli tamtī Yamnai ṣandanis kima núni ibarú; (*king*) *vehement in fight, who amidst the sea of Ionia swiftly(?) like a fish, crossed over.*—Sard. 21.

I have very doubtfully rendered *ṣandanis* by "swiftly," looking to the Arabic صنديد; Dr. Oppert translates "dans des vaisseaux."

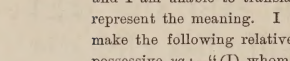
LH  , anaku sar lihu gapli saiẓ eri u ḫarsani; *I, king, vehement in war, destroyer of cities and forests.*—Sard. i. 34; iii. 130.

 , sutesur la lihi la ḫabal; *ruling not violently nor oppressively.*—Sarg. 40.

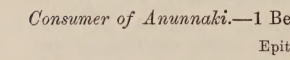
See p. 543, where I have rendered the words differently; I had not then considered Sir H. Rawlinson's translation in Journ. R.A.S. 1864, p. 208. There are still some difficulties in the way of a correct version, as observed by Sir H. Rawlinson, and I am unable to translate literally; but I think the following paraphrase will represent the meaning. I begin in the 40th line, after *sumi-ya*, "my name," and make the following relative pronoun *sa* agree with the primitive understood in the possessive *ya*:—"(I) whom the great gods have named for the guardianship of the land(?), and its government, ruling not violently, not oppressively."

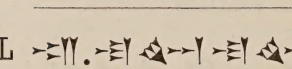
 , lihat Anunnaki; *Consumer of Anunnaki.*—1 Beltis 3.

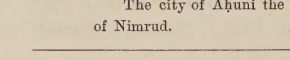
Epithet of Beltis. See p. 22.

LHL  , Lahlahti.—N. Div. i. 30, 31.

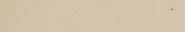
The city of Aḫuni the son of Adinu; the name is omitted on the Black Obelisk of Nimrud.

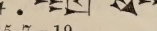
LHR  , la-ari; *Barren.* Heb. אָרָה, "to gather fruit," &c. Ethiop. ሰረረ, arara, "to reap."

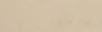
 , edis ipparsu asar la-ari; *away they fled (to) barren places.*—Sen. T. i. 18.

 , ṭudat la-ari pasqáti sa asar-sina badluddu rabis etettiqa (v. qu); *morasses barren (and) devious, whose place [which their place] was solitary, greatly I passed over.*—Botta 145, 3 = 15. Sarg. 11. See pp. 142 and 465.

I hardly know which of the translations proposed may be thought most trustworthy; on the whole, considering that *rabis*, "greatly," usually precedes the verb which it qualifies (see Tig. i. 22; Obel. 23), I prefer the version above given, taking "greatly" in the sense of "proudly" or "vigorously."

LHT  , Lihtai.—Botta 17, 16; 19ter 65; 145, 7 = 19.

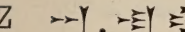
Name of a tribe plundered by Sennacherib, together with several others, among which are the Syrian names Aram, Ḥauran, Ḥagaran, and Nabat; Sen. T. i. 46. Sargon places them on the rivers *Surappi* and *Ukne*, near the Persian Gulf; see p. 185. The name is written Lihtau and Lihtáu in Sen. T. i. 46, and Tig. jun. 7. In Botta 16bis 74 it is made  , which must surely be an error of the copyist.

LZ  , Laz.—Tig. jun. 12. 17 BM 16. Neb. Gr. ii. 37.

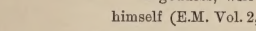
A goddess, wife of *Nergal*. Rawlinson and Oppert thought it might be *Nergal* himself (E.M. Vol. 2, p. 324); Hincks proposed *Nibhaz*.

¶ , Alzi.—Tig. i. 64; ii. 90. Obel. 42.

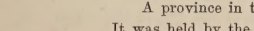
A province in the country lying near the sources of the Tigris and Euphrates. It was held by the Moschi, and was tributary to Tiglath-Pileser.

LZB  .—Assur b.p. i. 34.

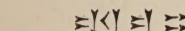
Probably Accadian; it occurs in the following line, which is unintelligible to me:—

 .

LZZ , lazza; *Noxious*. Syr. ܠܙ.

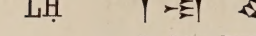
 , Gula ..... ṣimma lazza ina zumri-su l'iskun; *the goddess Gula .... noxious vapour on his fruits may she bring.*—1 Mich. iv. 6.

This is one of the maledictions invoked upon any one who may damage the land which is the subject of the inscription, or injure the document itself. So far as I can read the unusual hieratic forms of the other similar inscriptions which I have called 2 Mich. and 3 Mich. we have almost identical lines on these also, the principal difference being that the verb , *l'isabsi*, "may she cause to be" is put in 2 Mich. ii. 30 instead of *l'iskun*, and that *l'iskun* is written in 3 Mich. iv. 16. I am not sure of the word *zumri* in these. Dr. Oppert reads *la azza* and *l'isbil*, and translates "qu'elle répande dans son corps un poison sans remède."—Gramm., 2nd edit., p. 115.

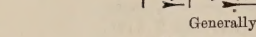
LZM  .—Botta 151, 9(21) = 117.

I cannot read this word, but think it may be Accadian. Dr. Oppert translates it "lancers."

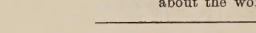
LḪ .—Syl. 549.

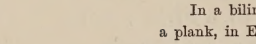
 „ 550.

Generally pronounced *luḫ*, more rarely *laḫ*. *Sukkal* is written here with *s*, in Birs ii. 16 with *ṣ*, and by Sir H. Rawlinson with *z*. The in the Assyrian column is ambiguous. See *Zukkallu* in pp. 318–9, where I have said all I know about the word.

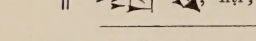
¶  .—23 II. 1 *c*.

In a bilingual list relating to buildings; probably a bar or rafter; see לוּחַ, a plank, in Ezekiel xxvii. 5, and בְּרִיחַ, a bar, Exod. xxvi. 28.

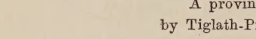
¶  , liṭi; *Hostages*. See p. 665.

¶  , Luḫi.—Tig. iv. 10.

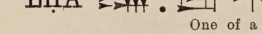
A province of Ṣugi, in a mountainous country east of the Tigris, laid waste by Tiglath-Pileser.

LḪA  , Luḫuatu.—Tig. jun. 5.

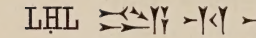
One of a long enumeration of tribes subdued by Tiglath-Pileser up to his seventeenth year.

LḪL  , ilḫulate.—Sarg. 29.

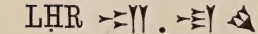
Printed as a variant of *baḫulate*: I think it must be an error.

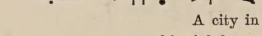
LḪR  , Laḫiru, *n.* Laḫiri, *g.* Laḫira, *ac.*

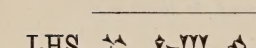
A city in the neighbourhood of Babylonia: it was captured by Shalmaneser in his eighth year (15 BM 24), and was engaged in the rebellion of Suzub (Sen. T. v. 35). See also Sen. T. v. 10; Botta 37, 28; Tig. jun. 13.

LḪS  , Iltis.—Tig. iv. 58.

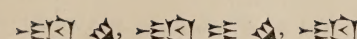
One of sixteen strong cities in the mountainous country north of Assyria, traversed by Tiglath-Pileser in his way to Nairi.

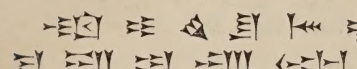
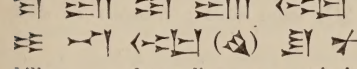
LḪT  , laḫiti; *Trouble*. Qy. Heb. לְאָה.

 , ana ḫulti va laḫiti l'irteddu-su; *to sickness and trouble may they reduce him*.—2 Mich. ii. 37.

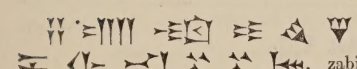
¶  , Laḫuti.—Sard. iii. 82, 83.

A province near the Orontes, sacked by Sardanapalus.

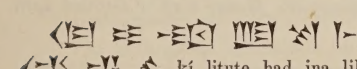
LṬ 
liṭi, liṭu(t)te; *Hostages.*

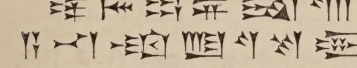


líṭi-sunu azbat billat va madatta eli sa pana uttir ina eli-sunu askun; *their hostages I took, tributes and donatives, above what before was, upon them I imposed.*—Tig. vi. 33.

We have here very curiously for . I had thought that the plural sign was only displaced, but the sense requires *sunu*, and we have it in a phrase exactly parallel, l. 47.

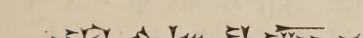

ẓabit líṭi sakin líte eli kali-sina mati; *taking hostages (and) imposing laws upon all those countries.*—Sard. i. 17; iii. 117. St. 5.

In this as in the preceding extract the distinction of *líṭi* and *liti* is strongly marked, and the repetition can hardly allow a doubt of its reality.

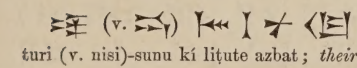

kí liṭute ḫad ina libbi-sunu tila ul ezib; *as hostages one among them alive I did not leave.*—Sard. i. 108.


turi nabnit libbi-su va kimti-su ana liṭutte azbat; *the youths, offspring of himself and his family, for hostages I took.*—Tig. ii. 48.

Nearly the same in Tig. v. 18.

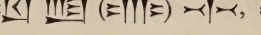

liṭi-su azbat; *his hostages I took.*—Obel. 134.

The same phrase with in Sard. iii. 69, and in iii. 77.

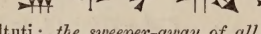

turi (v. nisi)-sunu kí liṭute azbat; *their youths as hostages I took.*—Sard. ii. 11.

These examples seem to prove that *liṭi* implies "hostages," and *liti* "laws;" *liṭi* signifies persons taken, and *liti* something imposed. For the relatively few cases in which *liṭi* are imposed [*askun* or *ukin*] we may understand "I imposed the delivery of hostages." See Tig. ii. 83; v. 80, &c. For *liti* see under LT.

LṬT , alṭuti; *Dark Deeds; Darkness.* Heb. עַלְטָה.

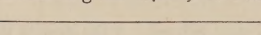
 , ṣapinu gimir alṭuti; *the sweeper-away of all dark deeds.*—Tig. ii. 88.

, kabiṣ alṭute; *trampler on dark deeds.*—Tig. v. 64.

 , musaknisu gimir alṭute; *subduing all darkness.*—Tig. vii. 44.

LIR , liyari. See , p. 346, and , p. 492.

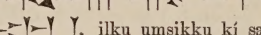
LK , ilku; *Toll, Duty.* Chal. הֶלֶךְ.

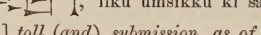
 , ilku umsikku kí sa Gunzinanu sar maḫri ukin eli-su; [*payments of*] *toll* (*and*) *submission, as of Gunzinanu the former king, I imposed upon him.*—Botta 148, 11 = 83.

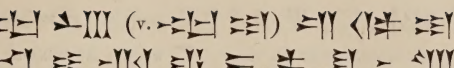
LKB , Lakabri.—Sen. T. v. 32.

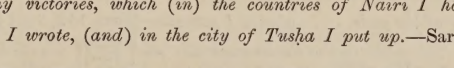
One of the tribes engaged in the rebellion of Suzub; see *Laḫiru*, p. 664.

LKK , alkakát, ilkakat; *Narration, Tradition.*

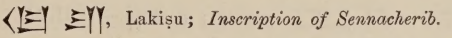
 , alkakat gurdi-ya manma sa ina mati etepusa ina garbi-sa aṣṭur; *a narration of my victories whatever that in the countries I had accomplished, upon it I wrote.*—Obel. 71.

 , alkakat (v. ilkakat) gurdi-ya (u) ipsiti urninti-ya ina kirib-su alṭur; *a narration of my victories and of my triumphant deeds, upon it I wrote.*—New Div. i. 50; ii. 60.

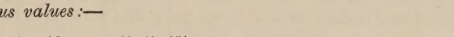
LKK  ilkakat gurdi-ya (v. -a) sa mati Nairi etappasu ina libbi aṣṭur [sar] ina er Tuṣḫa useziz; *a narration of my victories, which (in) the countries of Nairi I had gained [done], upon it I wrote, (and) in the city of Tuṣḫa I put up.*—Sard. ii. 6.

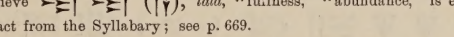
 mu-dá em-ga sa ana alkakát ili rabi basá uzuná-su; *the renowned, the glorious, who to the traditions of the great gods his ears are [ready].*—Birs i. 4. Epithet of Nebuchadnezzar.

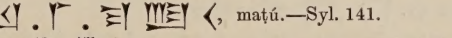
Mu-dá em-ga are Accadian; *mudá*, "renowned," from *mu*, "name;" see *buda*, p. 74: for *em-ga*, "glorious," see p. 156. I have seen *alkakat* rendered "glory," I think by Dr. Oppert; this is not improbable, as we might say "the glory of my victories," and "the glories of the gods." I prefer "narration," though I do not know of any analogous Semitic root. Fürst suggests a connection between the Hebrew לקח and the Sanscrit लिह्, *lih;* a hardy philologer, aware of the connection between *q* and *p* [*quod=pod*, κως=πως], and inclined to a tough bit of etymologic manipulation, might add लीपी, *lipi*, and a Pracrit *dipi* from Kapurdighari—the old Persian *dipi* of Behistun; all leading round to the Assyrian *duppi*, "records." See Journ. R.A.S., Vol. 15, p. 187.

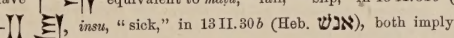
LKṢ  , Lakiṣu; *Inscription of Sennacherib.*

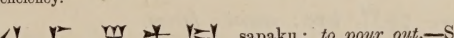
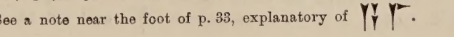
Published in Layard's "Discoveries in Nineveh and Babylon," London, 1853, p. 152. Probably the Lachish of 2 Kings xviii. 14.

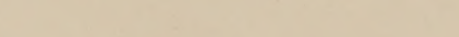
LL  , lal; *various values:*—

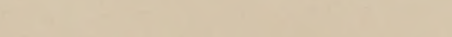
 , malú; *full.*—Syl. 140.

I believe  , *lala*, "fullness," "abundance," is explained by this extract from the Syllabary; see p. 669.

 , maṭú.—Syl. 141.

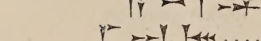
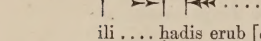
We have  equivalent to *maṭú*, "fail," "slip," in 13 II. 31*b* (Heb. מוט), and to  , *insu*, "sick," in 13 II. 30*b* (Heb. אנשׁ), both implying "weakness," "deficiency."

 , sapaku; *to pour out.*—Syl. 142.

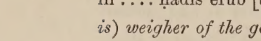
See a note near the foot of p. 33, explanatory of  .

LL , saqalu; *to weigh.*—Syl. 143.

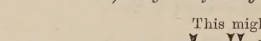
As an example of this value of we give the following:—

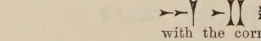

 , ana Babel-ki maḫazi Bel saqal ili .... ḫadis erub [*erum* from following *m*]; *to Babylon the fortress of Bel* (*who is*) *weigher of the gods, ... gladly I passed.*—Botta 152, 8 = 140. See p. 409.

This might lead to the inference that was the Accad equivalent of . In 11 II.1–8*b* there are eight Accad verbal forms of with the corresponding Assyrian forms of the verb *saqal*, in which we find *k*, *g*, and *q* used indiscriminately. See also the following line:—

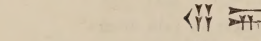
 .—13 II.44*b*.

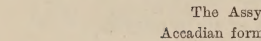
The Assyrian I read *kaspa iṣaqal*, "he weighs silver." I do not know the Accadian form.

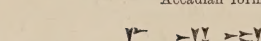
 , eẓilī; *slothful.*—27 II.41*b*. Heb. עצל.

 .—27 II.42*b*.

The Assyrian *ita aẓẓulī* may be "the two hands idle," *ita* being the dual form; it is curious that we have an unusual dual adjective in Eccl. x. 18. עַצְלָתַיִם, "two (hands) idle," in our version "much slothfulness" [*in pigritiis* in the Vulgate]. This might indicate that was an intensive form of . A comparison of , from line 43, *qati u niri uzzulati*, "hands and feet idle," with the above extract in line 42, shewing *aẓẓuli* and *uzzulati* in direct sequence, confounding *z* and *ẓ*, exhibits the carelessness of the scribe; and a still more striking instance may be seen in 11 II. 1-8 above cited; in a grammatical tablet more accuracy might have been expected.

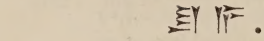
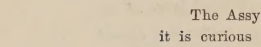
 , ṣanaqu; *a chain.*—48 II.7*b*.

 .—24 II.55*a*.

 .—62 II.44*b*.

I would read this *ubburu sa amati*, which might signify "crossing of the sea," if Dr. Hincks' reading *amati* be correct (see p. 37); but I have not found any example of the word, unless this be one.

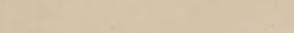
is used as a verbal monogram for *ẓabat* in the following passage:—

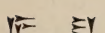

 (v.)
(v.) .

With some doubt about the first words, I render this *ina izsa sadadi* (v. *bu*) *rudu sarruti-ya aẓbat-ṣunuti* (v. *tal-ṣunuti*), "in maintaining the domination of my royalty I captured them."

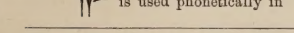
, tarẓi; *opposite, facing.*

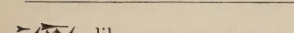
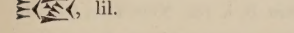
I have received the above extract out of an unpublished fragment from Mr. G. Smith. I do not remember seeing used with this value.

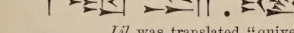
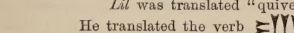
LL  , suqalulu.—Syl. 144.

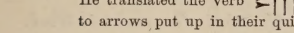
Suqalulu, with some varieties of spelling, appears to mean "threatening," or some other infliction. It is, perhaps, from the shaphel form of *qalal*, "to curse." is used phonetically in  , the river Lallú.

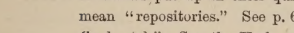
¶ , lil.

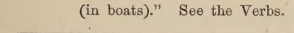
 .—Syl. 262. New Syl. 149.

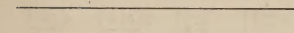
Lil was translated "quiver" by Dr. Hincks; see his Astron. Tablet, 1856, p. 38. He translated the verb  , *ulillu*, "to put to rest (applied to arrows put up in their quiver)," and supposed  , *lule*, to mean "repositories." See p. 670. I have usually rendered the verb "I conveyed (in boats)." See the Verbs.

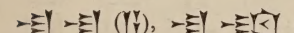
¶  , lala, *n.* lale, *obl. Fullness, Abundance.* See  .—Syl. 140.

 , l'usbá lalá-sa.—Esar vi. 45.

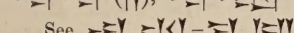
 , lala-sa l'usbiā.—Neb. Gr. iii. 47.

 , lala-sa l'usbu.—Brick, Pl. 52, l. 6, Vol. 1.

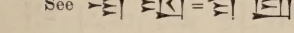
 , lalá-sa l'usbī.—E.I.H. x. 5.

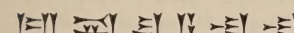
 , lalá-su l'usbu.—Nerig. ii. 34.

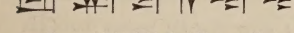
The translation in all these is "may its fullness increase," meaning the fullness of a house or palace, which is, I think, usually a feminine noun, though the *su* in Neriglissar shews that the rule was not without exception.

 , lale balaṭu l'usbi; *in abundance may (my) life increase.*—Nab. Brok. Cyl. i. 26; ii. 24.

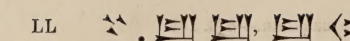
Both passages are mutilated, but they complete each other. As Nabonidus is speaking of himself, we may safely supply the pronoun.

 , lale mat l'isbi; *in abundance may the land increase.*—Nabon. ii. 31.

 , paltu lalá kummuru *excellence and fullness were united.*—Sen. B. iv. 24 = 41 BM 28. See p. 408.

 , lalá usmalli's; *abundantly I caused fill it.*—Neb. Yun. 86.

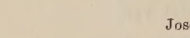
I have made an adverb of *lalá* from the examples of *bazza*, *bela*, *palká*, &c.; see pp. 79, 92, 99.

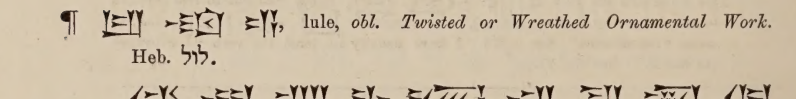
LL  , Lulu, Lullu.—Sard. ii. 34, 77.

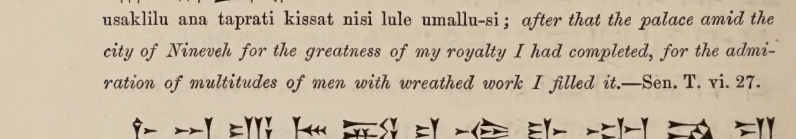
See in p. 581. I do not know whether one or two cities were called by these names; both appear to have been in the province of *Zamua*, in the high lands north or north-east of Assyria.

¶ , Lule.—Sen. T. ii. 35. Sen. B. i. 18. Neb. Yun. 13.

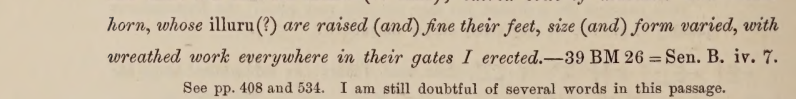
King of Sidon, who fled before the arms of Sennacherib, and escaped to Cyprus; Josephus calls him Eluleus, king of Tyre; see Antiq. ix. ch. 14.

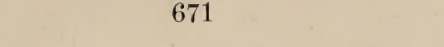
¶  , lule, *obl. Twisted or Wreathed Ornamental Work.* Heb. לול.

 , ultu hekal gapli er sa Nineveh-ki ana ribat sarruti-ya usaklilu ana taprati kissat nisi lule umallu-si; *after that the palace amid the city of Nineveh for the greatness of my royalty I had completed, for the admiration of multitudes of men with wreathed work I filled it.*—Sen. T. vi. 27.

 , sal lamaṣṣi abn-izzir-rabi ka amṣi sa illuru nasá kitmuṣa sitta-sun paltu kuzbu ḫitlupa lule malá ina babi-sin ulmid (v. ulziz); *sacred cows of alabaster and reems' horn, whose* illuru(?) *are raised (and) fine their feet, size (and) form varied, with wreathed work everywhere in their gates I erected.*—39 BM 26 = Sen. B. iv. 7.

See pp. 408 and 534. I am still doubtful of several words in this passage.

 , bit sáti ana tapráti usepis ma ana dagalu kis(sat) nisi lule usmallū; *that house for admiration I caused build, and as a standard for multitudes of men, with wreathed work I caused fill.*—E.I.H. ix. 32.

LL  , babi rabi sináti ana tapráti kis(sat) nisi lule usmallū; *those great gates, for the admiration of multitudes of men, with twisted work I caused fill.*—E.I.H. vi. 21.

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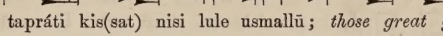
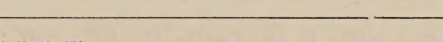
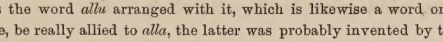
aLL , alla, allu; *Afterwards, Then.*

 , alla sa anaku aduku ana Gumátū; *after that I had killed Gumata.*—Beh. 29.

Alla ought to have been a very useful word, but it occurs only in this passage; and unless the word *allu* arranged with it, which is likewise a word only found in one passage, be really allied to *alla*, the latter was probably invented by the Persians. *Ana* is superfluous, and in such constructions is found only in the Persian period.

 , baḫulate-ya gapsáte atke ma allu umsikku usaspi; *my many people I gathered, and then submission I enforced* [*I caused to accept*].—Sarg. 46.

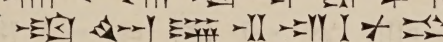
ıLL , illu; *Upon.*

 , muabbid Kar-alla sa pári Assurlih bil-er-sunu illu ris uṣimu; (*I*) *the devastator of Kar-Alla, who the tiara of Assurlih their city-ruler upon* (*my*) *head have placed.*—Sarg. 33.

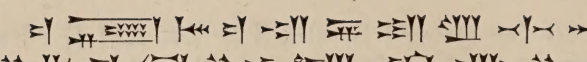
Compare Botta 16, 16, and see , *il*, in p. 641.

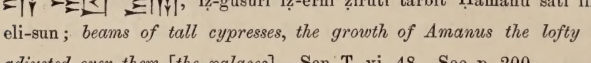
¶ , - , - , , illu, *n.* illi, *obl.* illa, *ac.* illutu, *pl. Lofty, Exalted, Noble, Royal.* Monog. , , , illu, illuti, illutu. Heb. עֶלְיָה.

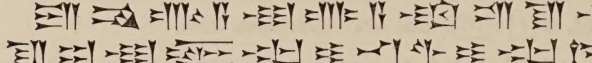
In a very few cases we find *illiti;* this may be due to a change of gender; I am not sufficiently acquainted with this part of the grammar to speak with confidence.

 , istu bab illa adi Istar-ṣakipat-tebisa; *from the high gate to Istar-sakipat-tebisa.*—E.I.H. v. 46.

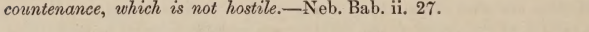
I transcribe the name of the place from Dr. Oppert's Inscription de Nabuchodonosor sur les Merveilles de Babylone, Reims, 1866.

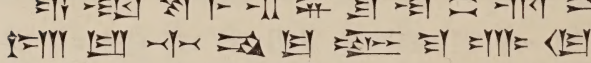
ıLL  , iẓ-gusuri iẓ-erni ziruti tarbit Ḫamanū sati illi usatriza eli-sun; *beams of tall cypresses, the growth of Amanus the lofty mount, I adjusted over them* [*the palaces*].—Sen. T. vi. 48. See p. 200.

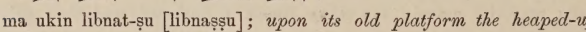
 , damgátú-a l'issakna sabṭu-kka ina pí-ka illu sa la nakari; *my holy places may thy sceptre establish by thy lofty countenance, which is not hostile.*—Neb. Bab. ii. 27.

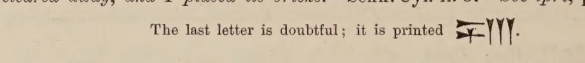
 (?), eli teminni-su labiri ipri illuti amkuk ma ukin libnat-ṣu [libnaṣṣu]; *upon its old platform the heaped-up earth I cleared away, and I placed its bricks.*—Senk. Cyl. ii. 5. See *ipri*, p. 118.

The last letter is doubtful; it is printed .

 .—24 II. 46 *a*.

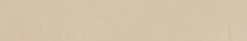
 , sa bitte an-ki ina agurri abn zamat illiti ullá resá-sa; *of the Bit-an-ki in brick* (*and*) *noble lapis lazuli I raised its head.*—E.I.H. iii. 16.

This temple is called in l. 13 one of the "mansions [*isreti*] of Babylon." In l. 67 we have  instead of *sa bitte an-ki*, followed by the same words as in the above passage, and the temple is called one of the "mansions of Borsippa."

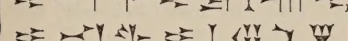
 , istu sati Labnanū iẓ-Babel illitī upla; *from Mount Lebanon noble Babel-wood I brought.*—E.I.H. iii. 23. See pp. 393, 653.

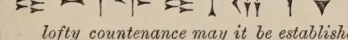
.—50 II. 16 *b*.

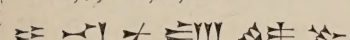
See p. 224. I have supposed that *nahar illitū* might signify the "further sea," but on comparing the above examples I think we might say "the great sea."

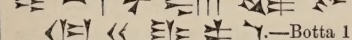
iLL (v.)  , nabnitu illutu sa Tigulti-Bar; *the noble offspring of Tiglath-Pileser.*—Obel. 39 = 12 BM 12. See p. 341.

The following pair of parallel passages will prove the value of :—

 .—Botta 16quater 136.

 , ina pí-su illi l'issakin; *by his lofty countenance may it be established.*—Oppert's Botta 189, compiled from 100, 7; 132, 15, &c.

 .—Botta 16quater 133.

 , ina nummur bun(n)i-su illuti kinis l'ippaliṣ; *by the sight of his lofty statues steadily be it favoured.*—Oppert's Botta 187, compiled from 100, 6; 132, 14, &c.

is much used as a determinative of precious metals—as , "gold;" , "silver." See p. 641.

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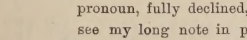
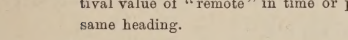
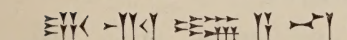
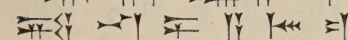
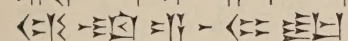
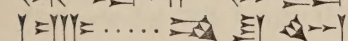
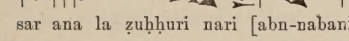
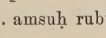
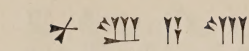
uLL  , ullu, ulli, ulluti, &c. *Further, former, remote; That, those.*

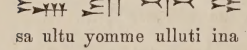
This word is given in Dr. Oppert's Grammar as the remote demonstrative pronoun, fully declined, and I have little doubt that such was its original value; see my long note in p. xii. and compare the Latin *ultra* and the antiquated *olle*; but I have rarely found it used in any form other than *ulluti*, and with the adjectival value of "remote" in time or place. I arrange *ulluai* and *ultu-ulla* under the same heading.

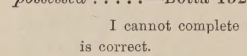





 , garri sar ana la ẓuḫḫuri nari [abn-nabani-a] usepis ma sa aḫi ulle ina miḫirti izazu 62 ina 1 ammi .... amsuḫ rubut-ṣu [rubuṣṣu]; *the royal street not to be small, edicts I caused make; and what of that side in front was strong, sixty-two * cubits .... I measured its width.*—R.I. Vol. 1, Sh. 7, l. 20.

The grammatical construction of this passage is not quite clear, but the meaning must almost certainly be "I issued orders that the royal street (King Street) should not be narrow; and I measured a width of 62 cubits from the further side of the road, where it was consolidated." See p. xvi of Additions and Corrections, where I have supposed that the form  was only employed where two dimensions were given; the passage quoted above proves that my conjecture was wrong.

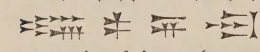
uLL  , nuru eqili [alibi]-sunu sa ultu yomme ulluti ina isiti máti Sutí ekimú; *the tillage of their fields, which from former days, by holding the lands, the Ṣuti* [*desert-men*] *had possessed* . . . . .—Botta 152, 3 = 135.

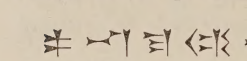
I cannot complete this sentence, and I am not sure that the proposed version is correct.

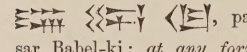
 , sa ultu yomme ulluti la illiku sar pani maḫri-ya; (*a province*) *which from former days* [*in days of yore*] *not had entered a preceding king before me.*—Esar iii. 33.

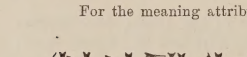
 , panama ultu yommi ulluti adi pale Nabu-pal-uṣur sar Babel-ki; *at any former date, from days of old to the years of Nebo-polassar, king of the Babylonians.*—E.I.H. vii. 9.

For the meaning attributed to *panama* see the note under *kalama*, in p. 558.

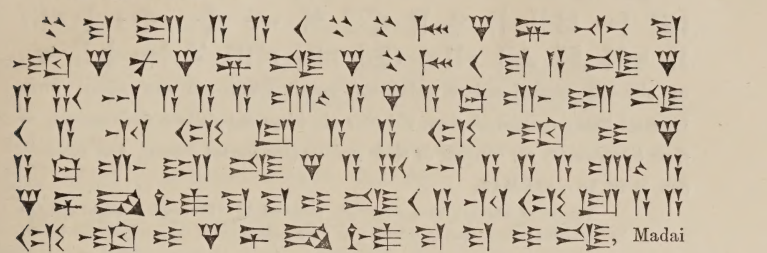
 , kima sa yommi ulluti ullá resá-sa; *as of old days I raised its head.*—Birs, additional bit, l. 3.

 , satā sa 'immarru ṭabbanú ullútu gabbi ina izmi Aḫurumazda' nitebus; *those* (*works*) *which are seen excellent, those all by the power of Ormazd we have done.*—No. 15, D, l. 15.

¶  , ulluai; *Further.*

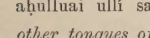
 , Gimirri sa aḫi ulluai sa naḫar marratā; *the Sacæ of the further side of the river.*—No. 6, N.R., l. 17. See p. 182-3.

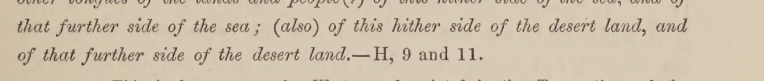
uLL We have *ulluai* repeatedly combined with *aḫ* in a tedious ungrammatical passage from an inscription of Xerxes:—



Madai u mati saniti ma lisanu sanitā sa mati u mátā sa aḫanai agá sa nahr marratā u aḫulluai ullí sa nahr marratā sa aḫanai agá sa qaqqar ẓumamaitā u aḫulluai ullí sa qaqqar ẓumamaitā; *the Medes and the other countries and other tongues of the lands and people(?) of this hither side of the sea, and of that further side of the sea; (also) of this hither side of the desert land, and of that further side of the desert land.*—H, 9 and 11.

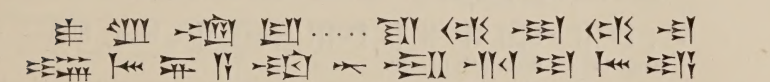
This is from a copy by Westergaard, printed in the Transactions of the Soc. R. des Antiq. du Nord, Copenhagen, 1845. It is marked H, but it has no relation to the No. 3, H, of the trilingual inscriptions, nor has any Persian copy of it been found. It is only twenty-four lines in length, but the whole of the above extract occurs again from line 15 to 20. I have not seen elsewhere the *mati u mátā* which I have doubtfully rendered "lands and people."

¶  , ultu-ulla; *From Old Time.*

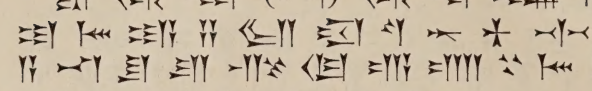


teminnu darú duru's ẓáti sa ultu-ulla itti siṭir burumme izraṭ-ṣu izriṭ; *a temin durable its duration for the future, which from old time with writing of the graver its engraving was engraved.*—Sen. Gr. 36.

See p. 378. I have still some doubts. See Talbot's Glossary, No. 270.

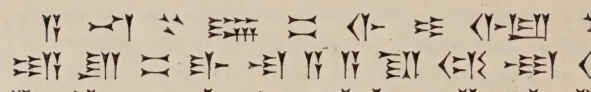


asru naklu ..... sa ultu-ulla sarrani alikut maḥri abi-ya [ad-ya] ullanú-a bilutu Assur-ki ebusu; *a well-built place ..... which from days of yore the kings going before, my fathers before me, had made the government-(house) of Assyria.*—Sen. Gr. 38.

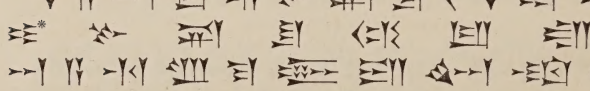
uLL 

sa ultu-ulla sarrani abi-ya ẓalam-sun tamsil kumti-sun ana suzuzi kirib bit-mati ibnu; (*of*) *which from old time the kings my fathers their images, as their likenesses(?) for erecting in their palaces* [*territorial houses*], *had made.*—Sen. B. iv. 18 = 40 BM 14.

The word which I have doubtfully rendered by "likenesses" might perhaps be translated rather "family records" or "representatives of the family." See p. 183.

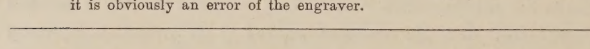


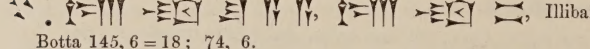
ana mat nisi Bisí va mat nisi Yaṣubi-gallai sa ultu-ulla ana sarrani abi-ya la kitnusu lu allik; *to the land of the Bisí and land of the Yaṣubi-gallai, who from of old, to the kings my fathers were not submissive, I went.*—Sen. T. i. 65.

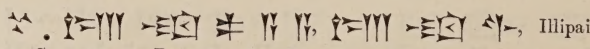


sa anaku ebussu u sa abú-a ibussu ullu-mma Aḫurumazda' l'izzur; *what I have done, and what my father has done, that* (*whatever it was*) *may Ormuzd defend.*—No. 15, D, l. 20. See note on *ma*, p. 558.

The letter marked with a star is engraved in Westergaard's plate, but it is obviously an error of the engraver.

LLB  , Illibai, Illibi.—Botta 145, 6 = 18; 74, 6.

 , Illipai, Illipi.—Sarg. 14, 3. Botta 147, 10 = 70.

 , Ulluba.—18 BM 25, 28; a mutilated tablet of Tig. jun.

Sir H. Rawlinson places this country about Azerbaijan, Dr. Oppert considers it the Albania of Strabo, and Dr. Hincks supposed it to be the province of Luristan. All these localities point to that part of the country of Daghestan, now belonging to Russia, where it joins the Caspian Sea

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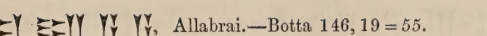
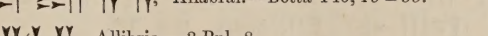
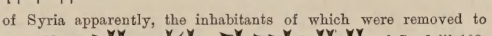
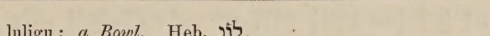
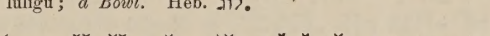
LLB  , Allabrai.—Botta 146, 19 = 55.

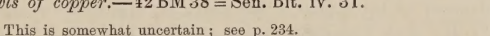
 , Allibria.—3 Pul. 8.

A province of Syria apparently, the inhabitants of which were removed to Hamath by Sargon. The  of Sard. iii. 109, is read by Dr. Oppert *Allabdir* (*Allabria?*), but this appears to have been a city in or near Armenia; I should rather be inclined to read the name *Allabṣia*.

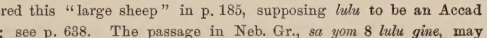
LLG  , luligu; *a Bowl*. Heb. לוּג.

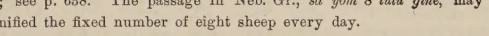
 , luligu tarṣáti tamkabar; *strong bowls of copper*.—42 BM 38 = Sen. Bit. iv. 31.

This is somewhat uncertain; see p. 234.

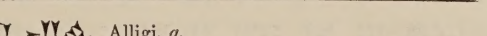
¶  , lulugine.—Neb. Gr. ii. 36.

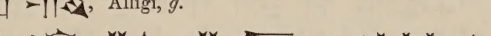
I have rendered this "large sheep" in p. 185, supposing *lulu* to be an Accad plural of ; see p. 638. The passage in Neb. Gr., *sa yom* 8 *lulu gine*, may perhaps have signified the fixed number of eight sheep every day.

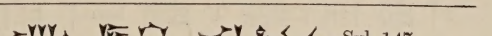
¶  , lilikku; *Liberty of Going*. Heb. הֲלִיךְ.

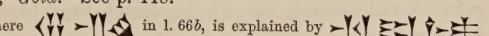
 , ul lilikku askun-su ma usanzir-su; *I did not grant him the liberty of going, but I caused him to be kept separate*.—Assur b.p. viii. 30.

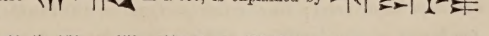
This may signify either that the prisoner was not allowed to depart, but was retained in custody; or else that he was not allowed to be seen, but was kept in solitary confinement; *usanzir* may be the shaphel form of *naẓar*, "to guard," or of *nazar*, "to separate."

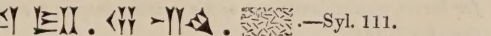
¶  , Alligi, *g*.

 , sum [mu] er Alligi Azbilakunu . . . . . abbi; *the name of Alligu I called Azbilakunu*.—New Div. ii. 35. See *Aligu*, p. 32.

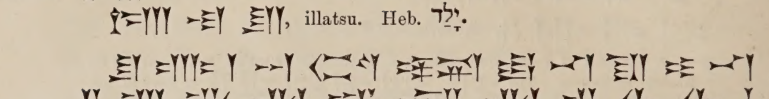
¶  .—Syl. 147.

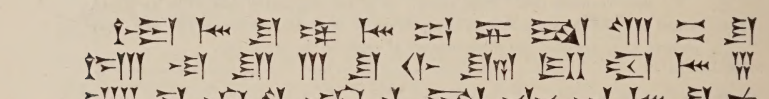
¶  , ḫuraẓu; *Gold*. See p. 448.

See 58 II. where in l. 66*b*, is explained by  in line 67.

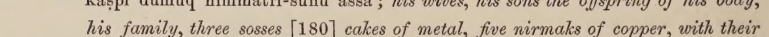
 .—Syl. 111.

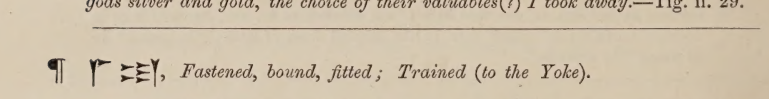
LLD , illad; *Family.* Also implied in , illatsu. Heb. יֶלֶד.

 , sú Marduk-pal-adanna sa ina halak garri-ya maḫre habikta-su [sisi-su] askunu ma uparriru illad-ṣu rigim iz-kuti-ya dannuti va tip taḫazi-ya izzi eṭur; *he, Merodach-baladan, (who, in the course of my first expedition his defeat I had effected, and had broken up his family,) the throwing of my powerful weapons and the shock of my fierce fight avoided.*—Sen. T. iii. 53.

 , dami-su turi nabnit libbi-su illad-ṣu [illaṣu] 3 susi ruqqi eri 5 nirmak tamkabar itti ili-sunu ḫuraẓi va kaṣpi dumuq nimmatri-sunu assá; *his wives, his sons the offspring of his body, his family, three sosses* [180] *cakes of metal, five nirmaks of copper, with their gods silver and gold, the choice of their valuables(?) I took away.*—Tig. ii. 29.

¶ , *Fastened, bound, fitted; Trained (to the Yoke).*

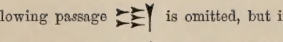
 , billat madatū kurrai ẓimdat iẓ-niri eli-su askun; *taxes, (and) tribute of horses fitted to the yoke, upon him I imposed.*—Obel. 170. See also line 183.

 , rukubi kurrai ẓimdat iẓ-niri-su ḫallupti ẓabi ḫallupti kurrai sali ẓabi hekalati-su sallat-ṣu kapta aslul; *his chariots (and) horses fitted to the yoke, covers (armour?) for horses, women (and) men of his palaces, largely I carried off.*—Sard. iii. 22. See also ii. 121.

LLD In the following passage is omitted, but implied in the which follows:—

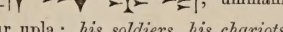
ummani-su rukubi-su ẓimdaṣu aṣuḥa ana er-ya Assur upla; *his soldiers, his chariots fitted to the yoke, I removed, to my city Assur I carried.*—Sard. iii. 45. See also Sard. i. 86.

In New Div. i. 18, 22, 48, is put instead of *ẓimdat iz-niri*; see examples in p. 332. In the following extract *ẓimdat* is written phonetically:—



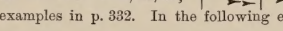
rukubi-ya ẓimdat níri ana emuq mati-ya eli sa pana utir usarkiṣ; *my chariots fitted to the yoke, for the benefit of my country, above what before was, I caused build.*—Tig. vii. 28.

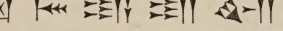
From the equivalent *ṣanaqa*, in 48 II.7*b* (see p. 668), I should have expected *ṣanqat*, "chained," instead of *ẓimdat*; it is true the sibilant is not the same, but such differences are not rare. The example, however, of Tig. vii. 28, appears decisive. Buxtorf gives us a Rabbinical סנק, "laboravit," I do not know whence derived; the meaning would suit in the case of horses.

¶  .—Syl. 146.

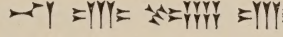
¶ , kaspu; *Silver.*

See 58 II., where in l. 66*b* is explained by in l. 67*b*. See also *kaṣpa* in p. 547-8, and *kaṣap* in p. 615.

LLU  .—Syl. 148.

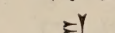
LLZ  .—Syl. 392.

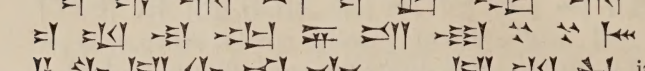
LLK , allaku; *a March.*

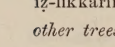


allaku ḫanṭu ina kirib Niná illika-mma usanná; *a circuitous march into Nineveh he marched and repeated* [*returned?*].—Assur b.p. i. 62.

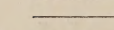
Printed in p. 434 with inaccurate translation.

LLK  , iẓ-allakani; *Name of a Tree.*

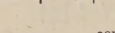
 , iẓ-erina iẓ-likkarina iẓ-allakani istu mati sa apilu-sinati .... lu alqa; *cypresses* [*and other trees named*] *from the countries which I took possession of them .... I collected.*—Tig. vii. 18.

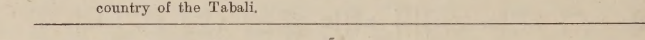
LLL  , Lalla.—Obel. 109.

Name of a chief of Milida, a province beyond the Upper Euphrates, near the country of the Tabali.

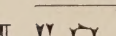
¶  , Lalli.—New Div. ii. 83.

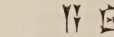
Name of a king of Lalsadai on the Euphrates, who paid tribute to Shalmaneser.

¶  , Lallú.—Sard. ii. 62.

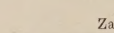
 , nahar Lallú etebir; *the river Lallú I crossed.*—Sard. ii. 62.

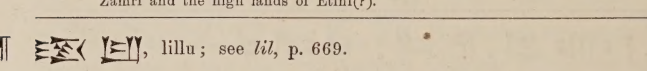
A river near the province of Zamua, north of Assyria; between the city of Zamri and the high lands of Etini(?).

¶  , lillu; see *lil*, p. 669.

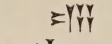
¶  , Lullu.—Sard. ii. 34, 77.

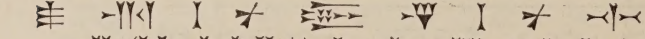
See under *Lulu*, in p. 670, and under *Kiniba*, in p. 581.

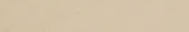
¶  , Lalluknu.—Botta 146, 21 = 57.

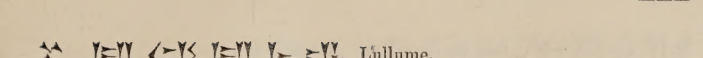
 , nisi .... Lalluknu ultu asri-sunu azzur-sunuti ma ina Dimasqi Ḥatti usesib-sunuti; *the people .... of Lalluknu from their place I separated them, and in Damascus of Syria* [*Hittites*] *I settled them.*—Botta 146, 21 = 57.

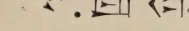
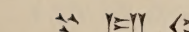
I believe that the name lithographed in Sarg. 28, which looks as if intended for Ladukni, is really Lalukni, and probably the same place with this; I have not found any indication of its locality.

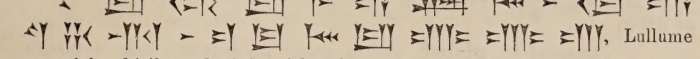
¶  , allalli; *Very Powerful.*

 , allalli ili; *most powerful of the gods.*—Sh. Pul. i. 8. Epithet of Ninib. Doubtful. See *alilu*, p. 33.

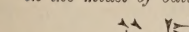
LLL  , Lullume.

 , Lullume rapsati ina kirib tamḫari ina izkut lu usamqiṭ; *the broad lands of Lullume in the midst of battle with weapons I subdued.*—St. 6. Sard. iii. 119.

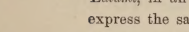
 , *Lulume*, is mentioned in Brok. Obel. apparently in connection with the lands of Nairi; and  , *Lulumi*, in an unpublished fragment of Tiglath-Pileser I. No doubt all these forms express the same province; the following extract relates to cities which are probably situated in or near Lullume.

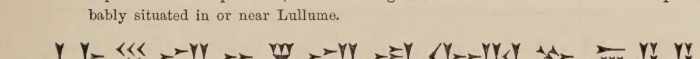
 , 150 eri sa er Larbuṣai er Dur-Lulumai er Bunišai er Barai aksud; *one hundred and fifty cities of Larbuṣa, Dur-Luluma, Bunišа, Bara I took.*—Sard. ii. 44.

This is expressed in a very unusual way, but I suppose the places called cities must be districts. *Bunišai* has a variant *Bunaišai*. I believe that both passages relate to places in the north of Assyria.

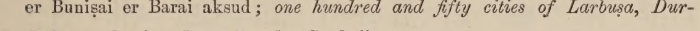
¶  , Lallar.—Obel. 31.

A province to which Shalmaneser *went up* from Mount Amanus, and where he erected an image of himself.

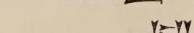
¶  , lallan.

 , ina resi (lu) arkati ina ẓiliki lallan miḫrit 4 (v. 8) imi 8 babi rabi apti; *in the heads (or) extreme parts, in ..... facing the four* [v. *eight*] *winds I opened eight great gates.*—Botta 39, 74 = Sarg. 56.

In the passage immediately following it is explained that two gates were opened at each of the cardinal points of a palace. I think *resi arkati* signify projecting porticoes, literally "heads coming after." *Ẓiliki lallan* I cannot guess at; they are perhaps Accad technical terms. The variants given are from the inscription which I designate by Sarg. Dr. Oppert's version is "En longueur et en largeur, aux angles de la circonvallation, vers les 8 directions, j'ai percé 8 grandes portes."

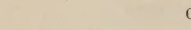
¶  .—32 II. 18*c*.

LLM , lulimu, Accadian; *King, Ruler.*

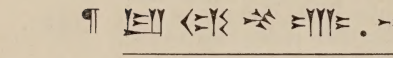
 , lulimu irsu; *mighty ruler.*—Neb. Yun. 2. 38 BM 2.

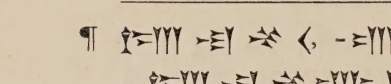
Explained by , *sar*, "a king;" see 31 II. 41 *c*, cited in Talbot's Glossary, No. 260. The following is from a List of Animals:—

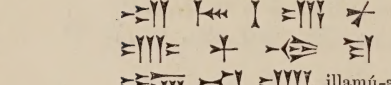
.—6 II. 8*b*.

¶  , lulmú.—40 II. 40*b*.

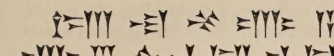
¶ , illamú, *prep. Before* (*in time or place*).

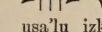
 , illamú-a Izpabára sar-sun eri-su dannuti bit-nizirti-su uvassir ma ana ruketi innabid; *before me Izpabára their king his strong cities* (*and*) *his guard-houses quitted, and to distant* (*places*) *fled.*—Sen. T. ii. 9.

 , sa 350-han malki labiruti sa illamú-a bilut Assur-ki ebus(u) ma iltanapparu bahlat Bel aiumma ina libbi-sunu asar-su ul umassi; *of three hundred and fifty ancient kings who before me held the government of Assyria and ruled the people of Bel, any one among them his place had not touched.*—Botta 37, 41. See , p. 38.

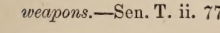
 , illamú-a ina Ḥalule sa kisad Vastiggar miskunu ṣidirta pan barki-ya ẓabtu ma usa'lu izkuti-sun; *before me, in Ḥalul, which is near the Tigris, placing their ranks, the front of my lines they occupied, and sent forth their arrows.*—Sen. T. v. 47.

See p. 618, and a note in p. 314.

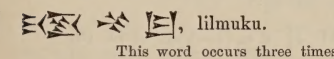
LLM  , illamú-a ṣidru miskunu usa'lu izkuti-sun; *before me their ranks placing, they sent forth their weapons.*—Sen. T. ii. 77.

¶  , lilmuku.

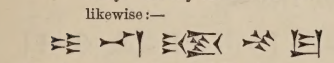
This word occurs three times in the large slab of Nebuchadnezzar. Oppert transcribes it *zakmuku*, and apparently considers it connected with some festal ceremony. As my translations are merely guess-work, I subjoin those of Dr. Oppert likewise:—

 , ina lilmuku ris satti.—E.I.H. ii. 56.

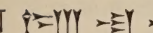
Dans les zakmuku du commencement de l'année.—Oppert.

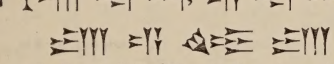
 , elap masdaḫa lilmuku iṣinnū Suannaki; *the tabernacle, the shrine lilmuku, the festival of Suanna-ki* [*Babylon*].—E.I.H. iv. 1.

Le sanctuaire qui fait la gloire des *zakmuku* dans les fêtes de Suannaki (Babylone).—Oppert.

 , ina isinū lilmuku tabe il bil bit ili Marduk irubu ana kirbi Suanna-ki; *during the festival lilmuku tabe of the lord of the house of the gods, Merodach, they passed to the inside of Suanna-ki.*—E.I.H. vii. 23.

Pendant la fête *zakmuku tabe* du maître des dieux, Mérodach, ils sont entrés dans Suannaki (Babylone).—Oppert.

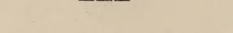
LLN  , illan, elan; *Beyond.*

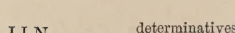
 , ultu [ta] ebirtan Zaba-kita adi Tel-bári sa illan mat (v. er) Zabā; *from the crossing of the lower Zab to Tel-bári which is beyond the country* (v. *city*) *of Zab.*—Sard. ii. 130; iii. 123. St. 10.

The above sentence is found in three places, with a few variant readings, all very easily reconciled, the only real variation being that the Zab is made a city in one instance and a province in the others. I have observed before (p. 307) that the river Zab gave a name to a province as well as to a city; and, in fact, the

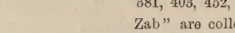
LLN

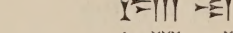
determinatives of province and city are not unfrequently confounded. See pp. 373, 381, 403, 452, &c. In the following lines all the variants of the phrase "beyond Zab" are collected:—

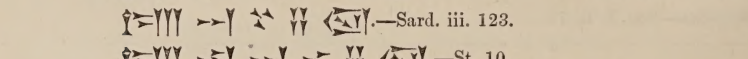
 , illan Zabā.—Sard. ii. 130.

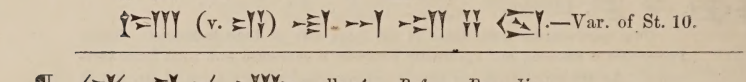
 .—Sard. iii. 123.

.—St. 10.

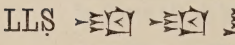
 .—Var. of St. 10.

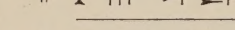
¶  , ullanú; *Before, Preceding.*

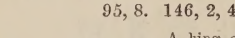

ullanú-a kirib-sun mamman la illiku sarrani pani maḫruti; *before me into them never went the kings preceding former.*—Sen. T. iv. 5. See Sen. Gr. 38.


ullanú-a ina pali sar maḫre ina Sumir va Akkad-ki itpura idi ḫuli nisi asib libbi Suanna; *before me, in the time of the former king, in Sumir and Accad, broke out evil bands, men inhabiting Suanna* [*Babylon*]*.—Bl. St. i. 9.

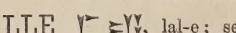
The lines which follow this are broken and unintelligible, and some uncertainty results in the above translation.

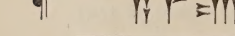
LLṢ  , liliṣu; see under *liliz*, p. 679.

¶  , illaṣu; see under *illad*, p. 678.

¶  , Ulluṣunu, Ulṣunu.—Botta 73, 5; 95, 8. 146, 2, 4, 8, 14 = 38, 40, 44, 50.

A king of Manna [Van], deposed by his brother Aza, but restored to his throne by Sargon.

LLE  , lal-e; see 13 II. 30, 31*b* in p. 667.

¶  .—Syl. 148.

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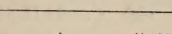
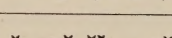
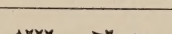
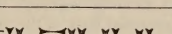
* From a line which I printed in p. 419, implying that Imgur-Bel was the wall of Suanna, I ought to have seen that Suanna was a name of Babylon, but I misunderstood the legend entirely. I have recently seen, from Mr. Talbot's remarks on the Black Stone, that he suspected the identification four years ago.

LLP , Illipi, -pai; see *Illibi*, p. 676.

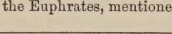
LLR  .—26 II. 4 *a*.

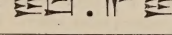
¶  .—New Syl. 80.

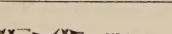
¶  , illurunu; see pp. 408, 534.

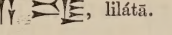
LLS  , Lalsadai.—New Div. ii. 83.

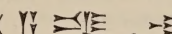
A city on the Euphrates, mentioned with several others tributary to Shalmaneser.

¶  .—Syl. 145.

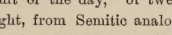
LLT  , lilátā.

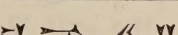
 .—25 II. 25 *a*.

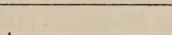
 .—32 II. 18 *a*.

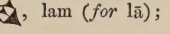
 . „ 19 *a*.

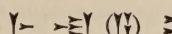
I do not know if anything can be made out of this; *ṣaḫar yomme* should imply "the circuit of the day," or twenty-four hours. I should have expected *lilátā* to be the night, from Semitic analogies; see לַיְלָה; but I have not seen the word used in any inscription.

LM  .—Syl. 559.

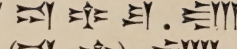
¶  , lam (*for* lā); *Not.* Doubtful.

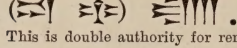




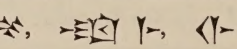
 , ina 2 yomme lā Shamas napaḫi kima Yav sa riḫẓi eli-sunu asgum; *on two days before the Sunrise(?), like Yav the inundator upon them I rushed.*—Sard. ii. 106 = New Sard. ii. 24.

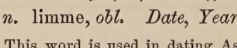
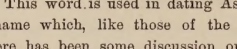
I would suggest doubtfully that *lam* might be read *lā*, and that *lā shamas napaḫi* might signify "not yet sunrise." I get the *riḫẓi* from the recently-found Monolith of Sardanapalus, not yet published: this explains the enigmatical of the documents printed.

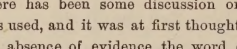
LM  .—Syl. 114.

 .—24 II. 43*c*.

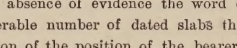
This is double authority for rendering *lamú* "a tablet," but I do not remember seeing the word so used.

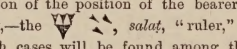
¶  , limu, *n.* lime, *obl.* limmu, *n.* limme, *obl.* *Date, Year.*

This word is used in dating Assyrian documents: it was usually followed by a name which, like those of the Roman Consuls, indicated the year intended. There has been some discussion on the supposed rank of the person whose name was used, and it was at first thought that he must have been a high priest; but in the absence of evidence the word eponyme has been of late adopted; in a considerable number of dated slabs that I have seen, where I have found any indication of the position of the bearer of the name, he has been some governor of a city,—the  , *salaṭ*, "ruler," or  , *bil-num*, "edile;"(?) three such cases will be found among the passages quoted below. I believe that *limu* signified simply "family;" see the following extract from a bilingual list:—

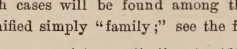
 .—29 II. 74*c*. See *kimtu*, p. 183.

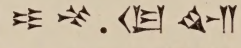
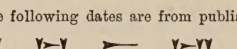
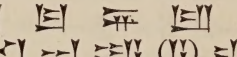
The following dates are from published documents:—

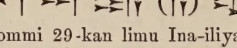
 , arḫi Kuṣallu yommi 29-kan limu Ina-iliya-allik rabbi luli; *in the month Kislev, day 29th, limu of Ina-iliya-allik rabbi luli* (*chef des eunuques*, Oppert).—Tig. viii. 89.

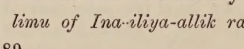
 , ina arḫi Seqitar(?) yommi 20-kam limu Bel-Simeani Bil-num er Gargamis; *in the month Seqitar(?), day 20th, limu of Bil-Simeani* (B.C. 692?) *Edile of the city of Carchemish.*—Sen. T. vi. 74.

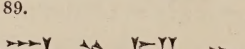
The following, as well as several like passages, marks the date of an event in the inscription of Sardanapalus:—

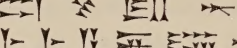
 , ina lime Assur-idin (B.C. 885?).

In some cases we have  , "mine," and  , *mumu-a*, "my own year," or  , "the same:"—

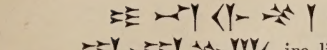
 , ina lime annima; *in my limu.*—Sard. i. 69.

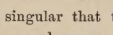
 , ina lime mumu-a; *in the limu of my own year.*—Sard. i. 99.

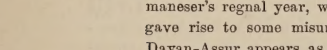
 , ina lime . . . . ma; *in the same limu.*—Sard. i. 101.

This character is made  by mistake in the printed inscription.

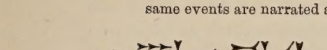
LM The following passages afford examples of :—


ina limmu Dayan-Assur ultu [ta] Nineveh-ki attuṣir; *in the limu of Dayan-Assur* (B.C. 866) *from Nineveh I departed.*—Obel. 45.

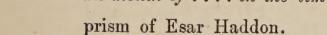
It is singular that the eponyme is put here instead of the number of Shalmaneser's regnal year, which is found in every other case on the inscription; this gave rise to some misunderstanding before the discovery of the Canon in which Dayan-Assur appears as the fourth name among Shalmaneser's eponymes. On the bulls containing what we may call a different edition of the same inscription we have regularly  , *ina* 4 *pali-a*, "in my fourth year," in that part where, notwithstanding much mutilation, enough remains to shew that the same events are narrated as under the eponyme of Dayan-Assur on the obelisk.

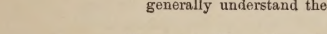

ina arḫi ..... limme Musiziel (?) bil-num er Laḫiri; *in the month of .... in the limu of Musiziel edile of the city of Laḫiru.*—End of prism of Esar Haddon.

The name *Musiziel* is from Dr. Oppert; Mr. Talbot reads *Hatarel*. I do not generally understand the phonetic rendering of the eponymes.

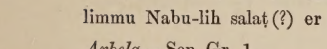

limmu Nabu-lih salaṭ (?) er Irbael; *the limu of Nebolih, ruler of the city of Arbela.*—Sen. Gr. 1.

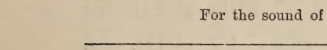
For the sound of *lih* attributed to see note in p. 302.

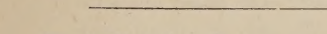
LMD  . See under LMT, p. 692.

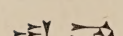
¶  , lu-madu; *Greatly, Entirely.* Heb. מְאֹד.

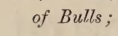
Lu appears to give emphasis here, and perhaps we may find such a value in *lu sar* and *lu nisu*, in p. 638.

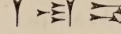

arki parẓâtū ina mati lu-madu imidu; *then lies in the countries greatly abounded.*—Beh. 14.


nisu sa uparraẓi lu-madu sal-su; *the man who is a liar* (*do thou*) *entirely spoil him.*—Beh. 97.

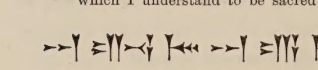
¶  , limuttu; see under *limnu*, p. 690.

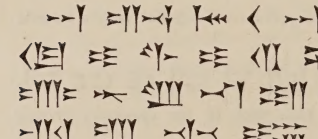
LMM  , Lamma, Lamaṣṣu ; *Sacred Images of Bulls; Guardian Spirits.*

 , lamaṣṣu.—Syl. 175.

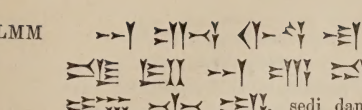
 , sedu.—Syl. 174.

Under the heading of these extracts from the Syllabary, explaining twice (intended surely for and), first by the Assyrian *lamaṣṣu* and then by *sedu*, I take the opportunity of entering the phrase , which so often occurs in inscriptions relating to the embellishment of palaces and temples. This phrase is generally understood to imply the sacred figures of lions and bulls with human faces which are erected in the doorways or along the walls of these edifices, where they were supposed to afford protection from enemies and evil-doers generally, as well as from evil spirits; they were, in fact, themselves considered to be guardian spirits, or at least to ensure the presence of such spirits. See Sir H. C. Rawlinson's note in Journ. R.A.S. 1864, p. 240. Dr. Oppert considered to be the bulls and the lions; in transliterating I usually put *sedu* for the former and *lamaṣṣu* for the latter, because I find representing in 17 II. 4 *a*, and equivalent to in 18 II. 44*a*; in like manner in Esar vi. 53 we have as a variant reading of ; I have not found any departure from this practice except in Syl. 174, above quoted. In 18 II. 44 *a* *sedi* occurs as the equivalent of , which is explained by , *udukku*, in 18 II. 42 *a* (see page 285). In one single instance I have found , which I understand to be sacred cows.

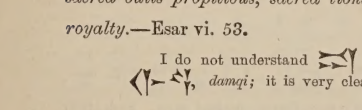
 , sedi lamaṣṣi ẓirute usepis ma imna aḫ kumela usaẓbita; *bulls (and) lions large I caused make, and on the right, the complete(?) side I made (them) occupy.*—Sen. T. vi. 52. Cf. Neb. Yun. 74. See p. 572.

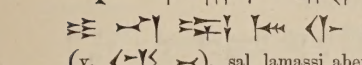
 , sedi u lamaṣṣi sa abni sa kí pí sikni-sunu irti limni utarru naẓiru qibẓi musallimu tallakti sari bani-sunu imna u sumila usaẓbita; *lions and bulls of stone, which, by their watchful faces, fear to enemies carry, guard the treasures, (and) constitute the avenues of the king who made them, the right and left I made occupy.*—Esar v. 41.

For the value of the monograms which I render "right" and "left," see pp. 509–10 and 516.

LMM  , sedi damqi lamaṣṣi damqi naẓir qibẓi sarruti-ya; *sacred bulls propitious, sacred lions propitious, guarding the treasures of my royalty.*—Esar vi. 53.

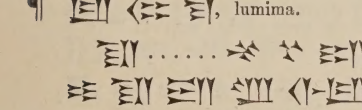
I do not understand , *dun*, which occurs here as a variant of , *damqi*; it is very clear on the lithographed plate.

 , sal lamaṣṣi aben-izzir-rabi ka amṣi .... ina babi-sin ulziz (v. ulmid); *sacred cows of ivory (and) reems' horn .... in their gates I erected.*—Sen. B. iv. 6 = 39 BM 25. See pp. 534 and 670.

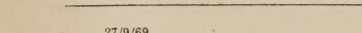
 , ana Bit-Anna lamaṣa sa damiqtī utir; *to Bit-Anna the sacred image of good fortune I restored.*—Neb. Gr. ii. 55.

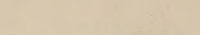
I do not know whether this version or the one given in p. 243 is the best; the construction is elliptical, and the phrase might be completed "the image which (is the pledge) of good fortune."

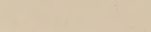
¶ , lumima.

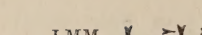
 , sa ..... musaṭra ipasiṭu ma sum-su [mu-su] isaṭaru va lumima [v. misima] limna iḫaṣaṣa; *he who ..... the writing shall efface and his own name shall write, and the * shall wrongfully appropriate* [or *cut off*].—Tig. viii. 70.

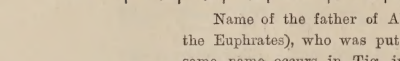
I can suggest no probable meaning for this word or its variant; the translators of 1857 made avowedly doubtful guesses—"who shall divide the sculptures," "who shall cut away the emblems." Dr. Hincks had singularly misconceived the construction of the whole sentence, and rendered the passage "where some enemy shall speedily deface it." Dr. Oppert left it blank, but in 1865 translated "s'y approprie les faits racontés dans ce récit," which is, I think, the meaning, though hardly a translation; and moreover it ignores the evil intent. Dr. Hincks saw that must be read *limna* because it began a new line, and thence brought in the word "enemy;" I have rendered it as an adverb; see p. 92.

¶  .—5 II. 23*b*.

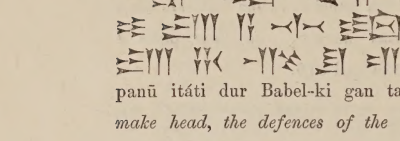
LMM  , Lamaman.—Sard. i. 76, 81.

Name of the father of Aḫiyababa, king of  (Sura on the Euphrates), who was put to death by Sardanapalus at Nineveh (l. 93). The same name occurs in Tig. jun. 65. Dr. Hincks was of opinion that the word signified "nobody;" that "son of Lamaman" was a delicate way of indicating a man of low origin.

LMN  , limnu, limnū, *subst. Wrong-doers, wicked men.* Limuttū, limnu, limnuti, *adj. Evil, bad; Sore, diseased.*

 , sa limnu la bane panū itáti dur Babel-ki gan taḫazi-su usaṣṣi; *that the evil-doers may not make head, the defences of the wall of Babylon, its shield of war, I have raised.*—E.I.H. ix. 38.

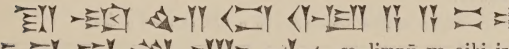
The construction is somewhat irregular, but we have in E.I.H. vi. 39, a very similar sentence with , *assū aibi*, instead of *sa limnu*. The idiomatic phrase "make head" is exactly represented by *bane panū*, which occurs in both passages.

 , assū mazzarti Bit-Saggaṭu dunnunū limnū va saggi-su ana Babilū-ki la ṣanagā sa manama sar maḫrī la ipusu in kamat Babilū-ki dur dalī balar Shams uddu Babilū-ki usaṣḫir; *for the stronghold of Bit-Saggaṭu fortifying (against) wicked men and robbers of it, to Babylon the unshackled, what never a former king had done in the kamat(?) of Babylon, the long wall the ford of the rising sun of Babylon, I carried round.*—Neb. Gr. ii. 2.

This is a good deal involved, but the following translation, not quite so closely rendering word for word, may make it more intelligible:—"In order to fortify the stronghold of Bit-Saggaṭu against its violators and robbers, for (the benefit of) Babylon the unshackled, I carried the Eastern Ford of Babylon around the lofty wall, which no former king had ever done in the kamat(?) of Babylon." I do not understand *kamat;* see p. 568. For the last clause of this sentence compare E.I.H. vi. 28; both passages are printed together in p. 100, and the erroneous trans-

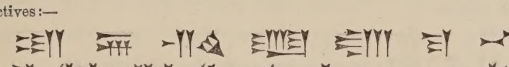
LMN

lation given there may be corrected from the above. This extract contains seven or eight instances of the addition of *m* final, so common in the Babylonian Inscriptions. In two of these cases, *ṣanagam* and *maḫrim*, separate characters are added, involving the *m*. Two similar forms, *lusbim* and *lusbiam*, occur in p. 669. I have already, in p. 514, expressed an opinion of the unmeaning character of these terminal nasals. See further in p. 433.

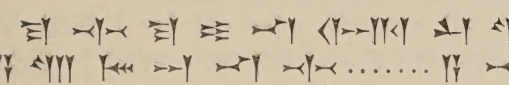

sa limnū va aibi izannu imat múti; *which (upon) evil-doers and enemies pour down fear of death.*—Nerig. i. 27.

A better translation than that in p. 482.

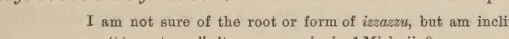
Adjectives:—

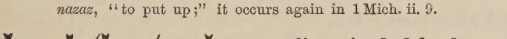

ṣir gimir ummanáti nakiri limnuti ..... alsá; *upon the whole of the soldiers, malignant rebels, ... I rushed.*—Sen. T. v. 61.

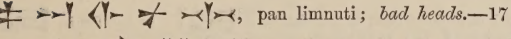
See pp. 246 and 377, where I have erroneously read *sinuti* instead of *limnuti*; I fear I may have done so in other cases.

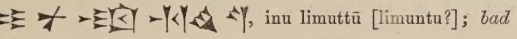

matima ina arqa yommi ..... eqili [alibbi] annati ..... ana idi limutti izzazzu; *whosoever in after days ..... those fields ..... to evil hands shall deliver up.*—2 Mich. ii. 1.

I am not sure of the root or form of *izzazzu*, but am inclined to derive it from *nazaz*, "to put up;" it occurs again in 1 Mich. ii. 9.

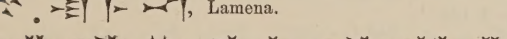

pan limnuti; *bad heads.*—17 II. 31 *a*.

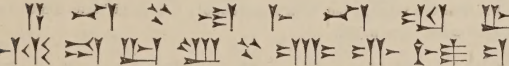

inu limuttū [limuntu?]; *bad eye.*—17 II. 31 *a*.


pú limnu; *sore mouth.*—17 II. 32 *a*.

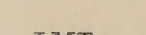

lisan limittū; *sore tongue.*—17 II. 32 *a*.

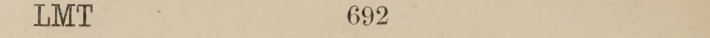
These are all printed with their Accadian equivalents in p. 419.

¶ 
Lamena.

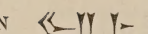

ana Lamena allik nisi ikdurru satu marṣu iṣṣabtu; *to Lamena I went, the people were alarmed, a rugged mountain they took* [*occupied*].—Obel. 135.

Lamena appears to have been in Mount Amanus. Except the name, the same phrase occurs in Sard. i. 48; ii. 35, 40.

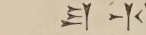
LMN  , lā menu *or* lammenu; *Unnumbered.*

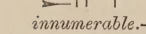
 , baḫulati-sun usaniḫú lammenu; *their people they rested innumerable.*—38 BM 12.

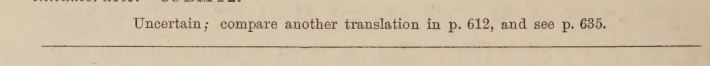
Uncertain; compare another translation in p. 612, and see p. 635.

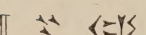
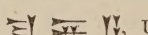
¶  , Ulmania.—Sard. i. 55. New Div. i. 18.

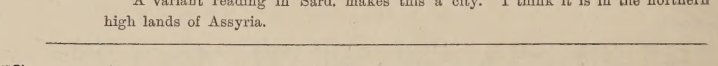
A variant reading in Sard. makes this a city. I think it is in the northern high lands of Assyria.

LMṢ  , lamaṣa, lamaṣṣu. See pp. 688, 689.

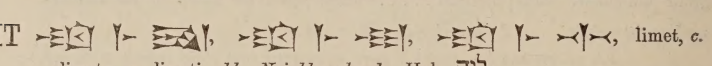
LMT  , limet, *c.* limetu, *n.* limeti, *obl. Neighbourhood.* Heb. לְוֵה.


ana istin iṣitu sa tilai ana istin sa qaqqadi [ris-du] arẓip ina iẓduni ina limet er-sunu qaqqadi-sunu ina libbi u'il; *to one pile, of bodies, to one of heads, I built; on high-places in the neighbourhood of their city their heads in the midst I piled up.*—Sard. i. 118.

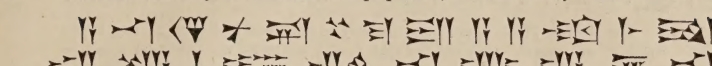
I believe I have done right in translating  "to one pile;"  is not preceded by in l. 12 at Behistun. See p. 210.

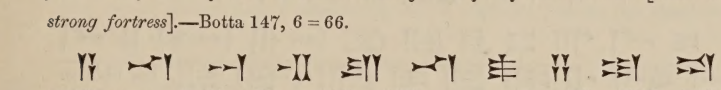

Dabigu er birtu sa Ḫatti adi erani sa limetu-su aksud; *Dabigu, the frontier town of Syria* [*Ḫittites*] *with the towns of its neighbourhood I captured.*—Obel. 35. See also l. 123.

I follow Dr. Hincks's version, but with some doubt; I have hitherto considered *Birtu* as a proper name. See p. 126.


sipik ipri [isi] ana limeti-su ana elinu aspuk; *a heap of earth in its neighbourhood to a height I heaped.*—Brok. Obel. ii. 13. See p. 118.

LMT Sometimes *limet* may be understood as a preposition, and rendered by "near:"—

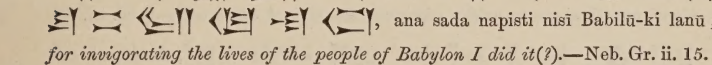

, ana patnus Madai limet Kar-Sargina udannina mazartu; *for the subjection of Media near Kar-Sargina I fortified a bulwark* [*made a strong fortress*].—Botta 147, 6 = 66.


, ana Sin nas zaddu damiqti-ya bit tī Anna bit-ṣu ina igar limiti Bit-Zida namris ebus; *to the god Sin, who supports the fullness of my dignity, the shrine of Anna his temple, on the mound near Bit-Zida beautifully I made.*—E.I.H. iv. 64. See p. 326.

In one case I have found *li* instead of *limeti*; see p. 637.

LN , ilan; *Beyond.*—Sard. iii. 123. See p. 684.

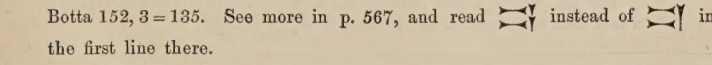
¶ , lanū. Doubtful.


, ana sada napisti nisī Babilū-ki lanū; *for invigorating the lives of the people of Babylon I did it(?).*—Neb. Gr. ii. 15.

Mr. Talbot reads *askunu*, but I have not seen any authority for such a reading. The character in Bellino's plate is more like than his usual ; but I have not seen it elsewhere. The Arabic *shadda* may authorise "invigorating," but the whole is uncertain.

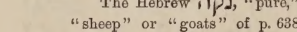
¶ , Ilinzas. See p. 651.

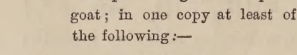
LNN , lanni; *Dwellings.* Heb. לִנָּה.


, &c.,
, turi Sippara-ki, &c., sa ina lanni-sunu ina garbi-su kamú; *the young men of Sippara, &c., who in their dwellings within it were associated.*—Botta 152, 3 = 135. See more in p. 567, and read instead of in the first line there.

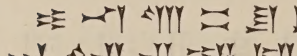
LNQ , lu-niqu; *a Victim, a Sacrifice.* Syr. ܢܩܐ, immolavit, libavit.

The Hebrew נקה, "pure," may possibly be connected with this. *Lu* may be the "sheep" or "goats" of p. 638, so that *lu-niqu* would be the sacrificial sheep or goat; in one copy at least of Tig. vii. 15, *lu* is omitted. For the sound *niqu* see the following:—

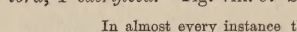
 —Syl. 157.

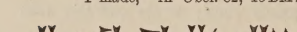
 , ina libbi-su lu-niqut ellute ana Yav bili-ya lu atta(q)qi; *within it victims to Yav, my lord, I sacrificed.*—Tig. viii. 9. See also viii. 48, 57; Sarg. 50; Sen. T. vi. 69.

In almost every instance the verb *naqa* is used with *lu-niqu*, but I find *epus*, "I made," in Obel. 82, 15BM27, and 46BM15, all nearly parallel passages.

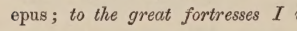
 , ana maḫazi rabi alik lu-niquti ina Babel-ki Barzsap-ki Kute-ki epus; *to the great fortresses I went, sacrifices in Babylon, Borsippa, (and) Cutha I made.*—Obel. 82. See p. 630.

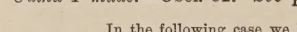
In the following case we have , which must, I think, be in this single case read *azbi*, from a root *zaba* connected with the Hebrew זָבַח:—

 , lu-niquti ana ilani-ya lu azbi; *victims to my gods I sacrificed.*—Sard. iii. 89.

 , lu-niquti ana ili-ya akki; *victims to my gods I sacrificed.*—New Div. i. 26.

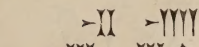
See p. 99, where , and even alone, are shewn to be put for *akki*. Compare the two following parallel passages:—

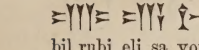
 —Sard. iii. 135.

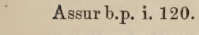
 —

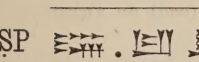
Monol. 10. Pulugi (kali) karani (azḫut risete) ana Assur bili-a u bitkuri mati-a aqi; *a choice (of all sorts) of animals (white heads?) to Assur my lord and the chiefs of my country I sacrificed.*

For , *kali*, added in the Monolith, see 16II.26*b*, and 26II.12*b* in both cases it is shewn to be equivalent to .

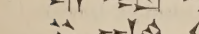
LṢ  , ilṣáti; *Gratification, Favours.* Heb. עלס.

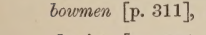
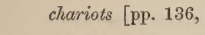

bil rubi eli sa yomme pani udannin ma urakkiṣa ilṣáti; *the great chiefs above what was in former days I empowered, and I conferred favours (on them).*—Assur b.p. i. 120.

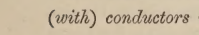
LṢP  , luṣuḫati.—Assur b.p. vi. 118.

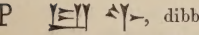

rabi izbami(?) sanuti luṣuḫati 3-ḫuṣi 4-baṭḫalli ẓab-izbami(?) risi ..... alpi u ẓeni elini ma'du aslula ana Assur-ki; *chief bowmen* [p. 311], *assistants*, luṣuḫati, *men of* 3-ḫuṣi, *drivers of four-wheeled chariots* [pp. 136, 148], *common bowmen, headmen, ... cattle and sheep, (with) conductors many, I carried off to Assyria.*—Assur b.p. vi. 118.

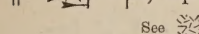
Some of this is very doubtful.

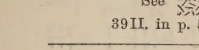
LP  , dibbi; *Tablet.* See *lu*, p. 640. See also *duppa*, p. 215.

¶  , alpi; *Cattle.* See  , p. 647.

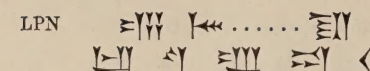
See  , 38II.29*d*, incorrectly printed 39II. in p. 516.

LPD  , libit; *Brick-work.*—Senk. Cyl. ii. 16. See p. 649.

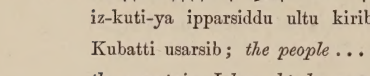
LPN  , lapan, lapani, *prep. From, before. Adv. Previously.* Heb. לִפְנֵי.


lapan ḫatti va nibriti ana Numma-ki innabid; *from fear and destruction to Elam he fled.*—Sen. T. v. 14.

I have rendered *nibriti* by "destruction," as a niphal form of *bara* (see Heb. ברא in Josh. xvii. 15, and Ezek. xxiii. 47). We have the same word on the Michaux Stone, col. iv. line 17, where it expresses one of the curses invoked upon any person who should damage the inscribed tablet.

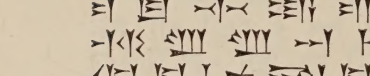
LPN  , nisi ..... sa lapan iz-kuti-ya ipparsiddu ultu kirib sadi userida-mma in er Ḥardispi er Bit-Kubatti usarsib; *the people .... who from my power had fled, from within the mountains I brought down, and in the towns of Ḥardispi (and) Bit-Kubatti I settled.*—Sen. T. i. 82.

I agree with Mr. Talbot in considering *usarsib* an irregular form of *usesib*.

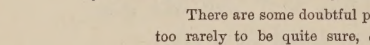
 , nisi Bit-Yagin sa lapan iskuti-ya dannuti kima burime ikruru ili masallat-sun ina kiku-sunu itku; *the men of Bit-Yagin, who from before my strong power like a garment broke away, the gods their guardians in their boats they collected.*—Sen. T. iv. 22.

There are some doubtful points here:—For *burime* see pp. 122, 123. *Ikruru* occurs too rarely to be quite sure, *akruru* in Obel. 175 was doubtfully translated "celebrated" by Dr. Hincks, and after him by Dr. Oppert (see p. 106, where I hazarded a conjecture, which I would now recal). Semitic analogies point to "rush," "drive," "leap," "cut."

I rendered *masallat* in p. 505 as in the above passage, but in p. 552 I divided the word, making it *masal mati*, "the rule of the country." I cannot say which of the two readings is preferable. I have found the word or words only three times, and always in the same context.

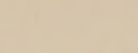
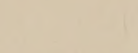
 , ṭudī pasquti sa lapan mati marṣuti ullanú-a kirib-sun mamman la illiku sarrani pani maḫruti; *morasses wide (and) countries difficult, which previously beyond me within them never former kings had gone.*—Sen. T. iv. 4.

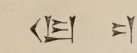
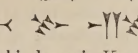
I gave a somewhat forced version of this passage in p. 464, but I now see that if *sa lapan* ("which previously") be put after, instead of before, *marzuti*, the whole becomes quite clear. See similar cases of transposition in pp. 403, 410, and 420.

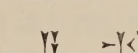
 , aslatán lapan duri rabi unissi.—Botta 151, 7(19) = 127.

Dr. Oppert, with much hesitation, proposed to render this "il fit le calcul agronomique de terrain devant le grand mur." I would suggest "he had broken up the * before the great wall." See *unaṣṣú* in Birs ii. 2, p. 649.

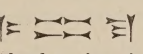
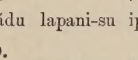
LPN The following extracts are from Persian inscriptions, which always read *lapani* instead of *lapan*:—

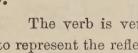
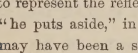


arki uqu gabbi lapani Kambuziya ittikru'; *then the people all from Cambyses revolted.*—Beh. 16.



Aḫurmazda' l'izzur-anni lapani mimma bísi; *may Ormuzd guard me from whatsoever evil.*—No. 6, N.R. 33.


uqu mádu lapani-su iptaval; *the people greatly from him kept away.*—Beh. 20.

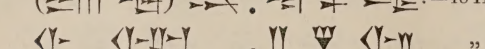
The verb is very doubtful. I can only propose it as a clumsy Persian attempt to represent the reflected form of the verb *pala*, to "set aside;" see , "he puts aside," in Sard. i. 6. Possibly the of No. 6, N.R. 22 may have been a similar attempt to denote the "separating" of Darius to be king over the land.

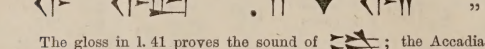

sa lapani-ya attú-a, is all that remains of a sentence at Behistun of which the Persian equivalent in lines 23, 24 is "yathá*shám hach*áma athahya, awathá akunavyatá," *as to them by me it was said, thus it was done.* I propose to take l. 10 of the Nakhshi-Rustam Inscription as its representation (see Sir H. Rawlinson's Analysis of the Babylonian Inscription of Behistun, p. lxxi.), which is in the Persian "*tyash*ám athaham awa akunavatá," *what to them I said, that they have done* (l. 17), where *lapani* is represented by  :—



sa lapani-ya attú-a iggabba-ssunu ana apus-su ibbussu'; *what from me myself was said to them, the doing it they did.*

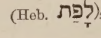
I follow the restoration of Sir Henry Rawlinson (Analysis, p. xxviii.); *ana* is frequently used to denote the accusative case in the Achæmenian Inscriptions; see Beh. 13, 29, 42.

Lapan is certainly connected with לִפְנֵי, but it is not the same; *pan* represents פָּנֶה, "face," and both denote the preposition "before," taking suffixed pronouns when required, as לְפָנָיו and *lapani-ya*. But they are not identical; *lapan* means "from," which *liphnei* does not without the addition of מִ, (see Jonah i. 3 and 2 Kings v. 27), nor is it ever used adverbially. Moreover the Assyrian *la* is never, like ל, a prepositional prefix.

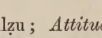
LPT  —48 II. 41*c*.

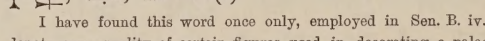
 „ 43*c*.

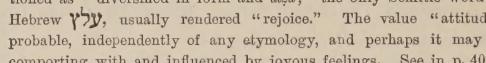
The gloss in l. 41 proves the sound of ; the Accadian in l. 43 denotes a "bad eye," and the Assyrian defines the malady to be a turning of the eye (Heb. לִפְּת), probably a "squint."

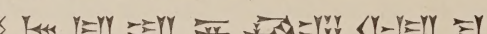
LẒ  , ulẓu; *Attitude (?)*.

I have found this word once only, employed in Sen. B. iv. 23=41 BM 28, to denote some quality of certain figures used in decorating a palace; they are mentioned as "diversified in form and *ulẓu;*" the only Semitic word analogous is the Hebrew עלץ, usually rendered "rejoice." The value "attitude" is selected as probable, independently of any etymology, and perhaps it may be considered as comporting with and influenced by joyous feelings. See in p. 408.

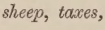
LẒN ,  , lu-ẓini, lu-ẓeni; *Sheep.* Heb. צאן.

 , alpi lu-ẓini billat va madata issá amḥar; *cattle, sheep, taxes, tribute, he brought (and) I received.*—Tig. ii. 52.

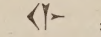
 , ṣukulláte-sunu ikẓur usalid marsit-sunu kima marsit lu-ẓeni imnu; *droves of them he confined (and) caused to bring forth; their young like the young of sheep he accounted.*—Brok. Obel. i. 22. See more in pp. 638–40.

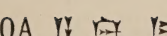
LQ  .

These three words appear, from the fragments of three lines of the Syllabary, Nos. 105, 106, and 107, to be of the same value; but this is suggested as probable only.

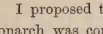
¶  , Laqe.—Sard. i. 94; ii. 128; iii. 32, 121. St. 8, 16.

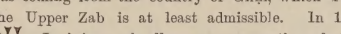
and , Laqai.—Sard. iii. 27, 30, 34, 38, 43.

These names appear to refer to the same places, although mentioned sometimes in connection with the Lebanon and the Mediterranean, and sometimes with the narrows [*ḥinqi*] of the Euphrates. We have also  in 18 II. 44, among places in Syria.

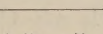
LQA  , Luqia.—Sard. ii. 20. Probably the Lycus, the Upper Zab.

I proposed this identification in p. 98, but absurdly added "in Cilicia." As the monarch was coming from the country of Gilḫi, which I suppose to be Kurdistan (p. 177), the Upper Zab is at least admissible. In 18 BM 31 we have a city , *Luqi*, in a miscellaneous enumeration of places.

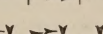
LQD  , liqat; *Gatherer, fem.*

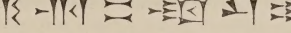
 , semat ikribi liqat nisi ili; *hearer of prayers, gatherer of the people of god.*—1 Beltis 7.

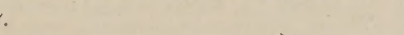
See Syl. 688, which gives , *ili*, as the reading of .

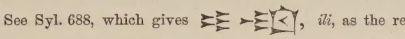
LR  , Lára.—Sard. ii. 60, 76.

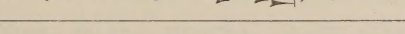
A very mountainous province, bordering on Zamua in the north of Assyria.

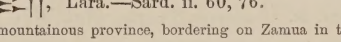
¶  , la ari. [See *la'ari* in p. 662.]

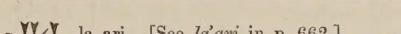
I have registered the phrase  , *ina asri la ari*, meaning, I think, a place unfavourable or objectionable, but have lost the reference. The following lines from bilingual slabs may be useful in finding the value of the phrase whenever it may be found:—

 — 38 II. 7*d*.

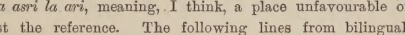
 — 48 II. 43*d*.

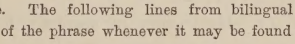
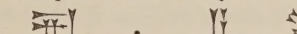
 —48 II. 44*d*.

¶  —39 II. 50*b*.

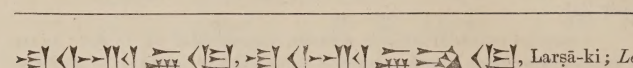
LRB  , Larbuṣa, -ṣai.—Sard. ii. 39, 44.

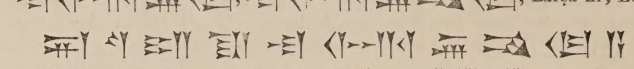
A city which I have sometimes been inclined to place near Elam, sometimes further north. I think that on the whole the evidence tends to point to the country of Nairi.

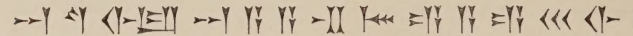
LRD  , lu-ardi; *Rams* or *Goats*.—Sen. T. i. 60.

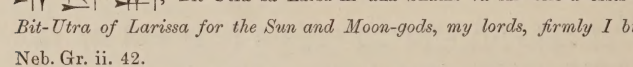
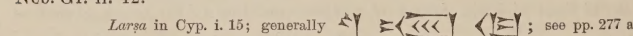
See p. 639. In Esar vi. 47, we have  , in some copies  , in an enumeration of animals maintained in the grounds of the palace which the king had built in Nineveh. These were probably kept for the purposes of war, as they are named with soldiers, as well as arms and othe warlike implements. See pp. 638–9.

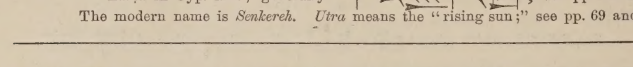
LRK , lilikku. See p. 677.

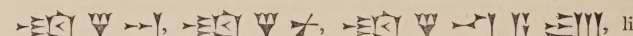
LRṢ  , Larṣā-ki; *Larissa.*

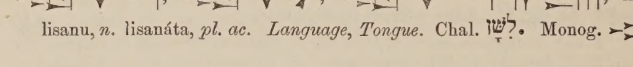
 , Bit-Utra sa Larsā-ki ana Shams va Ai bile-a essis epus; *Bit-Utra of Larissa for the Sun and Moon-gods, my lords, firmly I built.*—Neb. Gr. ii. 42.

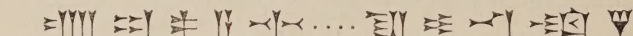
Larṣa in Cyp. i. 15; generally  ; see pp. 277 and 375. The modern name is *Senkereh.* *Utra* means the "rising sun;" see pp. 69 and 268.

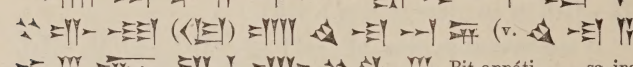
LSN  , lisan, *c.* lisanu, *n.* lisanáta, *pl. ac.* *Language, Tongue.* Chal. לִשָׁן. Monog.  .

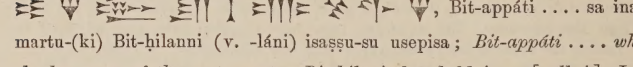
 , Bit-appáti .... sa ina lisan martu-(ki) Bit-ḥilanni (v. -láni) isaṣṣu-su usepisa; *Bit-appáti .... which in the language of the west country Bit-hilani they hold it up* [*call it*], *I caused build.*—Botta 152, 17 = 161 = Botta 16ter 106. See pp. 115, 424.

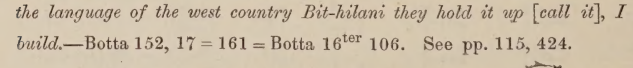
The same sentence is written with the monogram  in Botta 38, 60, and with in 23, 17.

 , sar mati sa napḥar lisanáta gabbi; *king of countries who* (*have*) *a number of languages all.*—No. 5, O, 16.

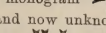
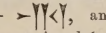
No. 6, N.R. 5, the same with  .

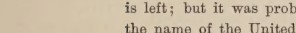
 , mati saniti ma lisanu sanitā; *other countries and another language.*—H, lines 7 and 16. See p. 675, and observe the ungrammatical *ma.*

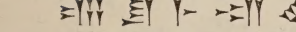
 , lisan limuttū; *a sore tongue.*—17 II.32 *b.*

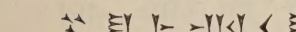
 , bahlat arba' lisani *the people of the four languages.*—Sarg. 62.

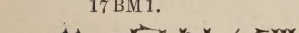
LSN .

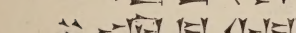
This monogram was used with the addition of to denote the ancient and now unknown province of Sumir, written phonetically  , and  , which was joined with the better known Accad (see p. 173) to form a united kingdom. The title of Kings of Sumir and Accad was assumed as well by the monarchs of Babylon before the establishment of Nineveh as the capital of this empire, and after its destruction in the seventh century, as by the allied or dependent Babylonian provinces during the supremacy of Assyria. Hammurabi, in the earliest Semitic inscription we have, tells us that the gods had given the people of Sumir and Accad into his power, and that he dug a canal and executed other works for them. During the first centuries of Assyrian rule I do not remember seeing any mention of Sumir, but after the close of the upper dynasty in the eighth century, B.C., we have the title assumed by Tiglath-Pileser II. Then Sargon (Botta 151, 15=123) mentions it in speaking of the Babylonian usurper Merodach-baladan; and when Sennacherib afterwards expels the usurper, he replaces him in Babylon by his son Esar-Haddon, conferring upon him the title (col. iii. 65), which the latter subsequently assumes in his own inscriptions, as the Babylonian monarchs also occasionally did after the fall of Nineveh. The king whom I have called Pul, and who has received so many different names, speaks of his ancestor Tiglath Bar [B.C. 889], the father of Sardanapalus, as bearing the title (3 Pul 20), but no inscriptions of this prince have reached us. Like the Salic Land of French writers, nothing but the name of Sumir is left; but it was probably in Southern Chaldæa. Of the various ways of writing the name of the United Kingdom I have registered only the following:—

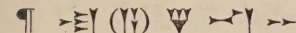
 ,
Nisi Sumerī va Akkadī.—Hamm. i. 20, 28; ii. 1.

 .—3 Pul 20. Botta 151, 15(3) = 123. 17 BM 1.

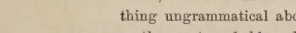
 .—Sen. T. iii. 65; iv. 36.

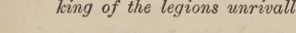
 .—Black Stone i. 4.

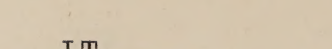
 ,
Mada Sumer va Akkadī.—Neb. Gr. ii. 16.

¶  .—Lasanan.

Students are not agreed on the meaning of this group. Sir H. Rawlinson writes "Lashanan;" Dr. Oppert "nations" or "people;" Mr. Talbot proposes to divide *la sanan*, and to translate it "not having a second" or "unrivalled." There is something ungrammatical about the form of the word as an adjective, but I adopt this as the most probable value.

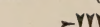
 , sar kis(sat) la sanan; *king of the legions unrivalled.*—Tig. i. 29.

 , idlu gardu tamiḫ ḫaruṭ [iz-pa] lá sanan; *the warrior, the conqueror, holding a sceptre unequalled.*—Tig. vi. 56.

LSN  , sar Istar(?) uttu-su ma malkut la sanan umallú qatu-ssu; *king (whom) Istar(?) hath favoured him, and kings unrivalled have filled his hands.*—1 Pul, l. 2; 3 Pul, l. 5.

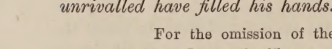
For the omission of the relative see pp. 273 and 427. I am not sure of the goddess Istar; the likeness of to might suggest Beltis. See p. 274 for the value of .

, sar la sanan; *king unparalleled.*—Sard. i. 10.

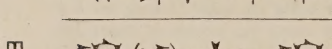
LT  , liti, litat; *Edicts, laws, orders, decrees; Records, narratives, memorials.*

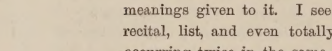
This word, in the absence of any Semitic analogy, has had a large variety of meanings given to it. I see it translated prodigies, marvels, glory, justice, power, recital, list, and even totally different meanings are given to an identical passage occurring twice in the same document. I have thought it best to give an unusually large number of examples, from which it will appear that *liti* has only two values, "laws" and "records," with slight modifications.

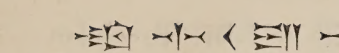
Laws and Edicts:—

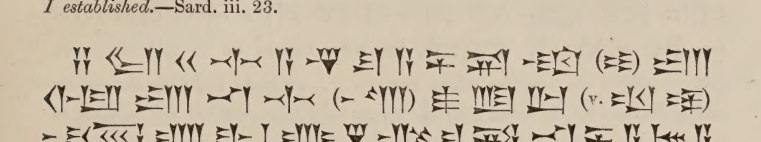
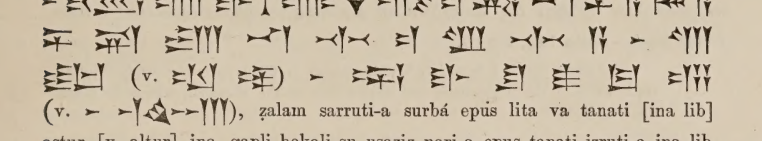
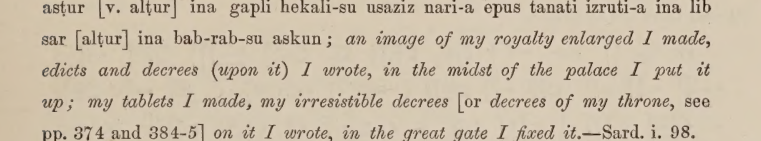
 , ṣalam bunani-ya epus liti va dan(n)ani ina libbi alṭur ina Ṣúri useziz; *an image of my person I made, decrees and edicts upon it I wrote, in Ṣur I put (it) up.*—Sard. iii. 25.

The passage which follows this is marked by Dr. Oppert as a quotation. I have given a somewhat doubtful version of it in p. 551. I would now alter the phrase in that page beginning "who his laws," &c., to "whose decrees and statutes are firm, and who to the sword," &c. Correct also the blunder of the head-line, where I have rendered *kayamanu* by "statute" instead of "steadfast."

 , sa la kansuti-ya usaknisu ana niri-ya ina líti u danáni usazizu-inni ẓer aibi-ya; (*the gods*) *who those disobedient to me subjected to my yoke, (and) by laws and edicts raised me above my enemies.*—Assur b.p. x. 21.

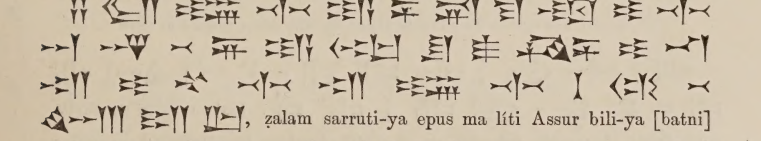
 , lita va dannani eli Laqe altakan; *laws and edicts over Laqe I established.*—Sard. i. 93.

LT 
liti u danani eli Ṣuḫi askun; *laws and edicts over Ṣuḫi I established.*—Sard. iii. 23.

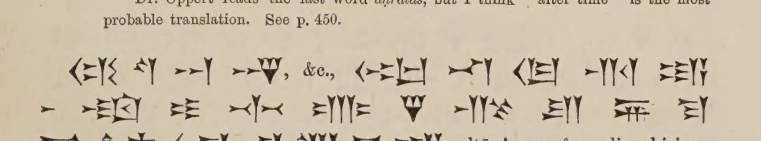

(v. 
(v. 
), ṣalam sarruti-a surbá epus lita va tanati [ina lib] aṣṭur [v. alṭur] ina gapli hekali-su usaziz nari-a epus tanati izruti-a ina lib sar [alṭur] ina bab-rab-su askun; *an image of my royalty enlarged I made, edicts and decrees (upon it) I wrote, in the midst of the palace I put it up; my tablets I made, my irresistible decrees* [or *decrees of my throne*, see pp. 374 and 384-5] *on it I wrote, in the great gate I fixed it.*—Sard. i. 98.

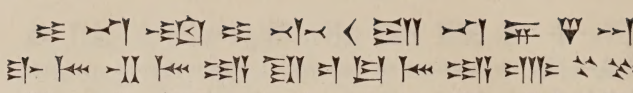
Observe here the transference of the pronouns; *hekali-su usaziz* and *ina bab-rab-su askun*, instead of *hekali usaziz-su* and *ina babi rabi askun-su.*

Decrees or Ordinances of the gods:—


, ṣalam sarruti-ya epus ma líti Assur bili-ya [batni] eli-su aṣṭur ina Izirti er sarruti-su ulmid aḫralik; *a figure of my royalty I made and the ordinances of Assur my lord upon it I wrote; in Izirti the city of his royalty* [*capital city*] *I erected (it) for after times.*—Botta 146, 17 = 53.

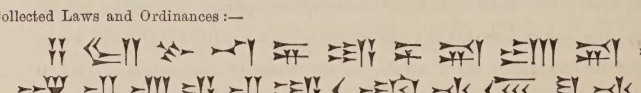
Dr. Oppert reads the last word *aḫratas*, but I think "after time" is the most probable translation. See p. 450.


, &c., ultū Assur, &c., eli nakiri-ya ina líti usazizu-ni ma amṣú mala libbi-ya; *after that Assur, (and other gods) over my rebels* [*those who rebelled against me*] *by (their) decrees had raised me, and I had carried out what (was) in my heart* [*out of the spoils of these rebels I built fortresses in Assyria, &c.*].—Esar iv. 40.

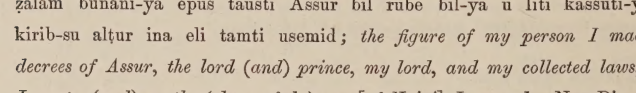
LT 
ina liti u danani sa ili rabi bili-ya sa galli-ya usaṭbu ma uraṣṣiba nagap gari-ya .... miṭharis abil; *by the decrees and ordinances of the great gods my lords, who have attached my servants to me, and have effected the slaughter of my enemies,* [*these countries*] *I have firmly held.*—Botta 145, 4 = 16.

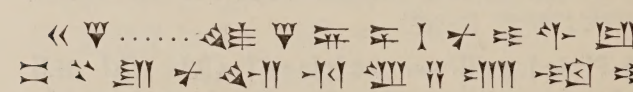
The blank which I have left in this passage is filled up in the original by an enumeration of the possessions and acquisitions of the monarch, taking up nearly six long lines.

Collected Laws and Ordinances :—

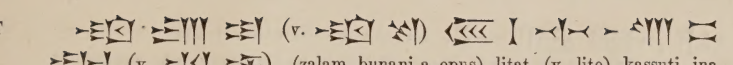

ṣalam bunani-ya epus tausti Assur bil rube bil-ya u liti kassuti-ya ina kirib-su alṭur ina eli tamti usemid; *the figure of my person I made, the decrees of Assur, the lord* (*and*) *prince, my lord, and my collected laws, on it I wrote,* (*and*) *on the* (*shore of the*) *sea* [*of Nairi*] *I erected.*—New Div. i. 27.

See similar passages in New Div. ii. 44 and 55, with *tanati* instead of *tausti*.

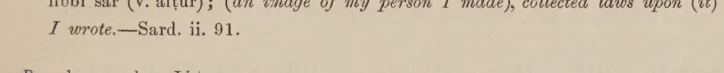

epus tanati Assur bili rabe bili-ya u) liti kassuti-ya ina Nahri etappas ina kirib-su alṭur); [*a figure of my person enlarged I made, the decrees of Assur, the great lord, my lord, and*] *my collected laws, which in Nairi I had made, upon it I wrote.*—New Div. ii. 63.

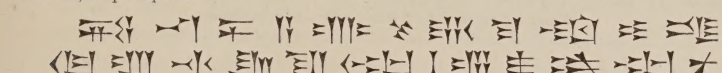

ina liṭi sakin liṭe eli kali-sina mati; *the king who .... all their territories hath possessed and their tributes received, taking hostages* (*and*) *establishing ordinances over all these countries.*—Sard. i. 17 = iii. 117. St. 5.

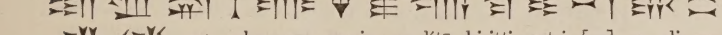
The distinction between *liṭi* and *liti* is well marked in this passage.

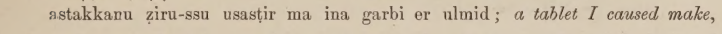
LT 
(v.)
(v.), (ṣalam bunani-a epus) litat (v. lite) kassuti ina libbi sar (v. alṭur); (*an image of my person I made*), *collected laws upon (it) I wrote.*—Sard. ii. 91.

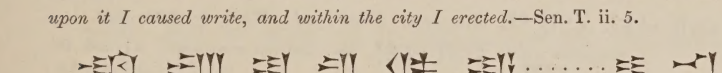
Records, or perhaps Lists:—


abn nara usepis ma lītā kisitti qat-i [su] sa eli-sun astakkanu ziru-ssu usaṣṣir ma ina garbi er ulmid; *a tablet I caused make, and a record of the acquisitions of my hands, which upon them I had effected, upon it I caused write, and within the city I erected.*—Sen. T. ii. 5.

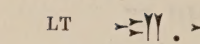

litat gurdi-ya .... ina nari-ya va timmeni-ya alṭur; *the records of my victories .... on my tablets and my platforms I wrote.*—Tig. viii. 39.

¶  .—29 II. 67 *c. Family?*

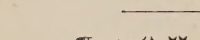
¶  , gubta; *Surface.* Heb. גֵּב Ezek. lxiii. 13.


hekal gabri nu isa [duk-a] ana musab biluti-ya kirbu-ssu abni ..... ḫibisti epiri [isi] dunu-sun [kinu] addi ma gubta-sun ukinna gusuri iz ersi [erini] rabi eli-sun usatriza; *a palace unrivalled* [*rivals not it had*] *for the seat of my power in it* [*Khursabad*] *I built, ... layers of earth firmly(?) I laid down, and their surface I levelled* [*settled*]; *beams of cedar large upon them I arranged.*—Botta 152, 16 = 160.

Some of this is uncertain. See 24 II. 46*a*, p. 673, for the reading *gubta*, which I had not seen when I wrote the note in p. 253. Buxtorf quotes Kimhi for the value "surface."

LT  , Lita-Assur.—New Div. ii. 34.

A new name given to the city of Nappigi by Shalmaneser, who changed the names of three other cities at the same time. The only one of them whose place is known to me is Tel-Barsip, on the Euphrates. See p. 123.

¶  .—23 II. 7 *c*. Heb. זקף, to erect.

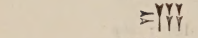
From a Semitic list of words relating to buildings.

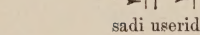
¶ , alti, *Wife*.

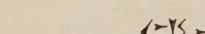
, *dam*, is equated to *alti* in 18 II. 40 *a*. See p. 238, l. 16, where I have read *abnate* as the Assyrian equivalent of the Accad *dam* without authority. Erase , &c., in l. 17.

¶ , ultu, *prep. From; adv. When*, or *After that*.

Sometimes written , *istu;* and not uncommonly we have the Accadian , *ta*.

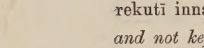
 , nisi .... ultu kirib sadi userida-mma ina er Ḥardispi er Bit-Kubatti usarsib; *the people .... from within the hills I brought down, and in the cities of Ḥardispi and Bit-Kubatti I established.*—Sen. T. ii. 1.

 , ultu yom rekutī innamú ma la sutesuru muze mie-sa; *from remote days were neglected and not kept right the issues of its waters* [*the issues were neglected and not kept right*].—Birs i. 31.

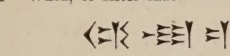
 , ultū kirib tamtī abar-su; *from the midst of the sea I passed him.*—Esar i. 17.

In p. 601 I have read the verb *amas-su* "I reached him," which may, perhaps, be the best rendering.

Ultu....adi; From.....to:—

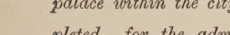
 , ultū ṣit shansi adi erib shansi ittallaku ma maḥira la isú; (*who*) *from the rising sun to the setting sun had marched, and an opponent had not.*—Esar i. 7.

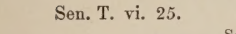
LT When, or After that:—

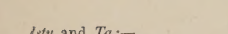

ultu hekal gapli er sa Nineveh-ki ana ribat sarruti-ya usaklilu ana tapráti kissat nisi lule umallu-si; *after that the palace within the city of Nineveh for the greatness of my royalty I had completed, for the admiration of all men with wreathed work I filled it.*—Sen. T. vi. 25.

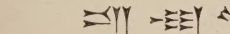
See also under *liti*, in p. 703, from Esar iv. 38.

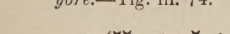
Istu and *Ta*:—

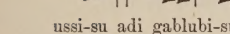

istu yom ṣáte; *from days of yore.*—Tig. iii. 74.

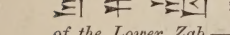

istu ussi-su adi gablubi-su; *from its foundation to its roof.*—Tig. vi. 29.


istu ebirtan nahar Zabi supalí; *from the crossing of the Lower Zab.*—Tig. vi. 40.

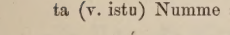

ta (v. istu) Numme attuzir; *from Numme I departed.*—Sard. i. 54.


ta kirib sade userida; *from the mountain I brought down.*—Sard. i. 60.

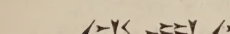

ultu-ulla; see p. 675.

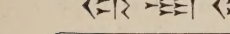
LTB 
Lutibu.—New Div. i. 42.

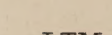
A city west of the Euphrates, on the way to Carchemish.

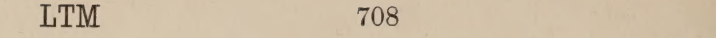
LTM 
Iltemarba.—Sen. T. iv. 64.

Name of an Elamite city, captured and burnt by Sennacherib.

¶ 
iltanu; *the North.*


—29 II. 2 *d.*

LTM  , lā tíri; *Without Delay, Straightforward.*

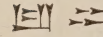

Arantu lā tíri aksud; *the Orontes without loss of time I reached.*—New Div. ii. 101.

This is just possible; see *lā* in p. 685. The phrase is insulated, so that there is nothing to guide us one way or another. The Hebrew תָּוֹר will certainly admit of the meaning given. See Deut. i. 33.

WORDS WHICH MAY NOT BE READILY FOUND.

, la bane, pp. 68, 652.

, la nebi, pp. 69, 433.

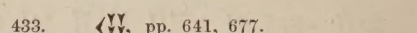
 , laberi, p. 654.

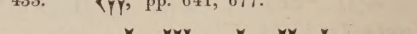
, illad, p. 678.

, lal, pp. 667, 668.

, lal, p. 669.

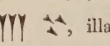
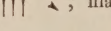
, pp. 641, 677.

 , p. 688.

 , Sumir, p. 701.

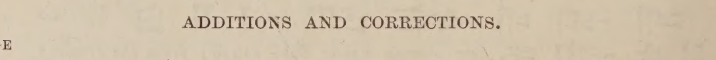
ADDITIONS AND CORRECTIONS.

PAGE

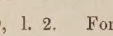
649, l. 2. For  read  .

656, l. 12. Read "issetā."

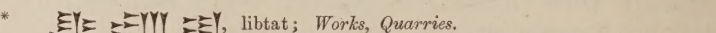
657* , libtat; *Works, Quarries.*


sallat zazati aben píli pize ina libtat el-nin-satra ina irzit er Baladai us-a'lid; *female figures of fine solid stone from the quarries of El-nin-Satra, in the land of the city Balada I caused produce.*—Sen. B. iv. 18 = 40 BM 12.

I have supposed *libtat* to be a plural of *libit* (p. 649), and to denote "quarries," but with hesitation. The passage refers to statues for adorning a palace at Nineveh.

657*  , Ilgi; *Son of Urukh(?), one of the earliest Chaldæan kings.*

Brick from Warka and Niffer, in R.I., Vol. 1, Nos. 5–10. Also Nabon. Cyl. i. 13, 17, 22.

682*  .—6 II. 8*b*.

I read *lulin=lulimu*. Shews that the Accadian *lulim* was adopted by the Assyrians.

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